Winona Echoes

Inspiring Messages By Speakers at the Winona Lake Bible Conference

1942

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Winona Echoes - 1942

Inspiring Messages by Speakers at the Forty-Eighth
Annual Winona Lake Bible Conference
Included are Messages by

William Ward Ayer
Lewis Sperry Chafer
J. Hoffman Cohn
George W. Cooke
Mrs. Charles E. Cowman
Paul Culley
M. E. Dodd
V. Raymond Edman
William Evans
Ed Henry
Henry Hepburn
J. A. Huffman
Bob Ingersoll
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Mrs. Ruth Stull
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FOREWORD

Now that the 48th annual session of the Winona Lake Bible Conference has passed into history, we can look back on it with a degree of separation which enables us better to evaluate it than we could when we were in the rush of things. Changes in several respects were inaugurated this year and we believe they were well worth while and have merited the approval which was accorded them by those in attendance.

The most noteworthy was the extension of the Conference time. From 1922 to 1933 there was but a ten-day session each summer. In 1934 it was tried for 15 days and for the next five years a compromise was effected by having 12-day periods. In 1940 and 1941 we thought that the Conference influence should be extended by meeting for 15 days, and this last summer we took another forward step of faith by arranging a program covering 22 days. Just as full and varied a schedule was maintained, with about twelve different sessions a day. There has also been a corresponding increase in the number and variety of the speakers presented, for while five or six years ago, but twenty-four speakers were on the program, this year sixty-two were presented. Obviously all of the messages delivered could not be included in a popular-priced volume like this, but it will give those who were not able to be present some idea as to the inspiration and helpfulness of the messages.

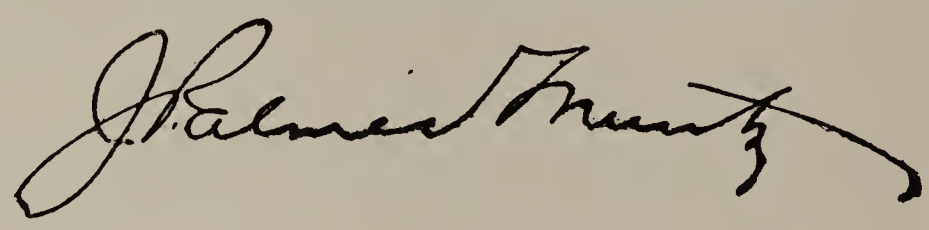
Special sessions were held daily for young people, for women and for ministers, the clinical discussions in the last named group proving of particular value. Children of primary or junior age in separate groups had a full morning's program of recreation combined with interesting meetings under the finest possible supervision.

Four of the main hours of the Conference were broadcast daily by remote control over Radio Station WMBI, Chicago, and the response of the radio listeners was most gratifying, indicating the blessing of the Conference had been spread far and wide to multiplied thousands unable to attend in person.

We are now publishing annually a special souvenir song book which is given to all those who register for the Conference. Our music for more than twenty years has been in charge of Dr. Homer Rodeheaver, undoubtedly America's most popular song director, whose long association with the Billy Sunday campaigns people will never forget. Each summer during the Bible Conference he conducts the Rodeheaver School of Sacred Music which church musicians and soloists from all over the country attend to receive instruction and inspiration for the work of the year which lies ahead.

We extend a cordial invitation to all who may read these words to attend our 49th annual session, scheduled for the first three weeks of August, including thus the first four Sundays: August 1st to 22nd, 1943. This will be preceded by the annual Conference on Prophecy and the Jew, July 25-31, and followed by the annual Camp Meeting, August 22-29. Any new friends who would like detailed information may receive same by a postal card request addressed to the Winona Lake Bible Conference, Winona Lake, Indiana.

Director Winona Lake Bible Conference.



Buffalo, N. Y.

Unclean Spirits Like Frogs

By WILLIAM WARD AYER, D.D.
Pastor, Calvary Baptist Church, New York City

Text: REVELATION 16:12-16

Is the Devil really active in this war? We think so definitely and think also we can give reasons why we believe the forces of God and the forces of Satan are at work in this world-wide conflict. Certainly there is more than the usual geographical factors and human aggrandizement operative. A little spiritual vision will reveal an onslaught against those things which God in the Bible has made plain to be His work tools for universal blessing.

Our text has been written for nearly two thousand years but only now seems to be near fulfillment. The River Euphrates occupies the prophetic dividing line between the Orient and the Occident. The region east of the Euphrates is that from which conquering hordes have come to destroy Western civilization. The "drying up of the Euphrates" seems to symbolize the obliteration of the barrier between East and West that has been there for millenniums. Many students of prophecy think that Turkey is involved, and should Turkey capitulate to Germany and should there be a uniting of the forces of the Nazis and of Japan somewhere in the Middle East, this Scripture would have its fulfillment.

THE DEVIL AND THE NATIONS

It is at this time that unclean spirits like frogs come forth from the "Trinity of Evil" of the last days. The Dragon is the Devil; the Beast is the "Man of Sin," who will be the head of the coming World Empire, and the False Prophet is the Antichrist, the second Beast of Revelation 13. The unclean spirits are frog-like demons —slimy, loathsome, repulsive. They come forth out of the pestiferous quagmires of darkness to do their devilish work in the evening shadows of the end of our age. They proceed out of the "mouths" of the Dragon, the Beast and the False Prophet—a fact which seems to portray that they use three great leaders as spokesmen for their evil purposes.

The spirits coming out of the "mouths" reveal the evil influence of the three great enemies of God in uniting the nations for a last effort to resist God's purposes in the world. The result of this concentration of wickedness is the bringing of the nations to Armageddon. The term "Kings of the East" in the original is "Kings of the Sun Rising," and therefore must refer to Japan

and those allied with her. But far more than Japan is involved because it speaks of "the kings of the earth and of the whole world," being brought together for the Battle of the Great Day of God Almighty. It does not take a great deal of imagination to see that our world is now preparing for that awful conflict.

We wish to emphasize that this is a satanic war and that demons are at work in the world today. Paul in Ephesians 6:12 says: "We wrestle not against flesh and blood but . . . against the rulers of the darkness of this world." He warns in I Timothy 4:1-2 that in the last days many will depart from the faith and give heed to "seducing spirits" and "doctrines of devils."

I. WHAT ARE THE SPIRITUAL FACTORS IN THIS GREAT CONFLICT?

1. The Nazi onslaught upon the Jew. This general persecution of Jewry is essentially devilish. All racial and economic issues aside, Nazi Germany has in this war leagued herself with satanic forces which have ever tried to destroy Israel. It is one thing to bring an individual Jew—or Christian, or a group of either, to judgment because of anti-social or anti-governmental procedure. It is vastly another thing to indict a whole people. God will never permit condemnation of the Jew because he is a Jew, for God made him a Jew and has seen to it that he should remain a Jew to the glory of God's Name. In Egypt, in the days of the Pharoahs, in Persia in Haman's wicked hour, and in Palestine during the siege of Titus, vicious super-human attempts were made to completely destroy Israel, but God would not permit.

HITLER SATANICALLY PSYCHIC

The Devil has ever sought to destroy God's three witnesses—the nation of Israel, the Bible and the true Christian Church. Today Satan is tremendously active through demoniac forces. There is much reason to believe that Hitler's smartness (and he is smart) is a sort of a devilish smartness. His impressions or "hunches" from which he acts many times could very easily be the inspiration of evil spirits upon his mind and heart. Those who have seen him in his periodical "rages" say he seems like one possessed!

But the Word of God cannot be broken. Jewry cannot be destroyed, for God has said, "No weapon formed against thee shall prosper," nor can the Church be defeated, for "the gates of hell shall not prevail."

2. The conquest of Ethiopia was also a devilish thing. Dr. E. E. Lewis of the Sudan Interior Mission showed us some marvelous pictures of Ethiopia and the work of the missionaries there in converting many of the Devil worshippers. They have a priesthood and sacrifices and give themselves over completely to Satan. The missionaries brought them to a saving knowledge of Jesus Christ. We feel that it was the Devil who sent Mussolini and his

murderous hordes into that land to destroy an almost defenseless people. The Devil was mad because the missionaries were invading his territory. Mussolini drove out all of the evangelical missionaries and gave all religious activities over to the Roman Catholic Church which undoubtedly was the will of the Evil One. But how God has punished Mussolini and his hordes! Today they are driven out of Ethiopia, and the Duce is but the "merest utensil," as Mr. Churchill said, of the mighty power of the Nazis.

3. The attack of Japan is also essentially devilish, for the rulers of Japan are pagan and have given themselves over to demoniacal practices. In this awful war in the Orient there is a real conflict between the supreme deity of the Japanese and the Christ of the Christians. THERE IS MORTAL CONFLICT BETWEEN THE SUN GODDESS AND THE SON OF GOD!

In order to prepare their people for the devilish program which they have now launched, the military clique in Japan have, in recent years, been demanding that Christian and pagan alike worship "Amaterasu Omikami," the supposed ancestress of the Emperor. She must be venerated as a deity in the land of Japan, and children are told to make a pilgrimage to the grand imperial shrine of Ise and to pray for the spirits of the ancestors of the royal family who are supposed to be resident there. Genuine Christians in Japan, missionaries and natives, are refusing to participate in this obvious demon worship. The belief that the royal house is a descendant of deity they know to be a devilish lie, and to go to the temple and worship the spirits of their ancestors is to have intercourse with demons. Certainly the unclean spirits like frogs are active in Japan today, and the whole missionary program of the Orient is in danger because of the Devil's great onslaught.

A BLACK SUN

The Rising Sun of Japan, which is indeed a sun of darkness rather than light, is endeavoring to black-out the knowledge of the Christian Gospel from the great mission fields of the East. And we cannot blame conditions on the military clique alone; even educational leaders have imbibed the philosophy. Dr. Hiroyouki Kato, formerly professor in the Imperial University at Tokyo, writing in the early part of the century, declared: "Sovereignty in Japan is vested in a single race father, a form of government without peer among the nations of the world. It is, therefore not to be tolerated that an authority should be accepted that is respected above and beyond the Emperor and the imperial ancestors. Our national structure makes it impossible to permit the acceptance of 'one true God' above the Emperor. For this reason it is entirely clear that the teachings of Christianity and our national structure cannot stand together."

The presence of Russia in this conflict, though presently on the side of the Democracies, is nevertheless a demonstration of satanic power in the conflict.

God's people should realize that demons are active today and that the leaders of many nations are deluded We should pray for our own leaders that they may not be led astray by these awful evil forces. Some of them, we are told, are devotees of astrology and are being told by soothsayers that they are people of destiny. It is very easy for the Devil to delude such seekers after the occult.

II. NOTE THEREFORE OUR SPIRITUAL RESPONSIBILITY

Conditions round about us portray that we are nearing the end of our age. The warning of the passage is that Jesus is coming as a "thief." One is reminded of our Lord's words in Matthew 24: 43: "But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched"

There is comfort here, of course, but primarily we are warned that the Lord comes as a thief in the night and that we are not to be asleep when He comes. He says, "Blessed is he that watcheth and keepeth his garments." When we sleep we take off our garments in order that we may rest more perfectly. But today we are to have on the whole armor of God and to be busy for Him.

God is not overcome by conditions today. He is still working. Many people are believing that we must give up the missionary enterprise, call home all the missionaries and plan to send no more until peace comes. But God doesn't wait for peace to carry on His work, for if He did, little work would be done. Much retrenchment has taken place, but we still have missionaries in Japan and, according to our Baptist report, all of them are probably free to carry on some work. Their very presence is a symbol of the love of God and of our love and of the supra-national character of the Christian faith. In China much of our work is still outside the Japanese-occupied territories, but even in Japanese penetrated areas the work goes on in the midst of great need. One of our China missionaries recently cabled, "Foreigners in occupied area are treated decently. Finances difficult. Work continuing."

GOD IS ABLE

We cannot abandon our missionary work either at the command of Japan or the United States. We get our commands from the Lord Jesus Christ, and we shall take no other commands to cease our operations. We believe He is able to lead us out and to keep us safe according to His will. Most of our missionaries are safe in the Philippines (at the last accounting), and God is doing marvelous things for His Gospel.

Christ has always been able to absorb the shock of war and revolution, and His program has moved steadily forward. In 1789 the French Revolution broke out and was followed by the Napoleonic Wars which lasted from 1792 to 1815. Dr. Kenneth Scott LaTourette has reminded us that during these most distressing years the following great event occured.

1792—In the year of the Reign of Terror in Paris, the Baptist Missionary Society was organized, growing out of the efforts of William Carey who went to India and began the great missionary movement.

1799—When Napoleon was returnng to France from his campaign in Egypt in an effort to break Britain's communications with India, the Church Missionary Society was formed. Conditions of today are a great deal like those of Napoleonic days: folks thought the end of things had come and that Napoleon was the Antichrist.

1804—About the time that Napoleon was giving the greatest threat of invasion England has had between the Spanish Armada and the Nazi attempt in 1940, the British and Foreign Bible Society was organized, and the Scriptures have been translated in more than 1,000 tongues and spread over the world.

1812—While American coasts were being blockaded by the British, the first party of American missionaries, of which Adoniram Judson was a member, sailed for India.

It is not yet time to give up the ship. This is the time to begin to fight. So by the grace of God, war or no war, the Devil is operative, and when the Devil is operative, our God is still more powerful. He is building a wall of protection around His missionaries and the Gospel is going forth. Russia is being evangelized through war prisoners in Germany. China has a great revival in the midst of unspeakable suffering. Millions are being saved.

I find many orthodox Christians living in splendid indifference to the tragedies of the hour They say, "Isn't it wonderful?—all these things tell us the Lord is coming, and there is nothing to do except sit down and fold our hands supinely and wait for His glorious appearing." This attitude disgusts me. The coming of Christ is not a "City of Refuge" for lazy Christians but a challenge and objective for Christian heroes!

Some are actually rejoicing over present conditions, but I cannot. There are too many broken hearts—too much suffering in the offing to make me do anything but bow my head in sorrow.

"TO YOUR KNEES!"

Yes, this is a war that cannot be won by machines alone. America is making the mistake of thinking that production alone will win the war. We should not hinder production, but we may discover before this is over that other nations besides the allied ones have possibilities for production, and a war of production can only end in exhaustion. To your knees, O people of God. Satan is back of this war, but God is active and can give victory. Only prayer can defeat Satan. He cannot be harmed by guns, airplanes, or battleships.

Dr. Webb of the China Inland Mission told us that Generalissimo Chiang Kai-shek and his wife are unmistakably devout Christians, giving their money and their time to the propagation of the Gospel in their war-torn country. Dr. Webb spoke to a great gathering

of Chinese leaders in Chiang's home. He said that the General and his good wife begin their day with God and their Bibles. Small wonder, then, that China has performed a miracle. She has been able to do more with inferior equipment against the Japanese than Britain or America with their vastly superior machines of war. This shows that God is the deciding factor in this battle because He is not on the side of the heaviest battalions. He is on the side of those who pray and move His mighty arm to bring peace and righteousness in the earth.

Yes, unclean spirits like frogs are going forth to deceive the world. Demons are at work. The Devil is active! We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Pray the God of battles for Victory, and GIVE that the Gospel may go forth to the ends of the earth.

Why Preach Prophecy?

By DR. LEWIS SPERRY CHAFER

President, Dallas Theological Seminary, Dallas, Texas

In attempting an answer to this question it should be remembered that God has ordained that Christians generally shall be taught by their pastors and teachers and that the responsibility relative to the spiritual progress of the believers rests much upon their spiritual leaders. Nothing will discharge this obligation short of a preaching of the whole Word of God. Prophecy occupies more than one-fifth of the text of the Bible, and to omit it from one's preaching is to deprive Christians of much that is essential to their development.

The Apostle Paul is an example in this for the preacher, as he is in every feature of practical service. He preached prophecy to his converts at the very beginning of their Christian life. He was not over four weeks in Thessalonica in which time he contacted people of heathen position, led them to Christ, organized a church and taught them enough so that he could write two Thessalonian letters to them and expect them to understand what he said. These letters should be read with this in view. In the Second Letter the Apostle declares, "Remember ye not, that, when I was yet with you, I told you these things?" What things? The context discloses that it was prediction respecting the great apostasy yet to come, the man of sin and the glorious Return of Christ. No doubt can be entertained regarding this fact that Paul gave strong prophetic truth to his converts in their earliest days.

To this may be added the fact that among the subjects which the Spirit of God is appointed to reveal to the Christian in whom He dwells, prophecy stands first on the list. Speaking of this teaching ministry of the Spirit, Christ said, "And he will shew you things to come" (John 16:13). No apology is ever in order for an interest in prophecy. What, indeed, is the relation between the preacher and the Holy Spirit when the preacher confesses no interest in the prophetic themes, or when he never expounds these themes? If it is for lack of understanding, no time should be lost in acquiring the knowledge so essential to a well-rounded ministry.

Seven reasons may be advanced—there are many more—as to why prophecy should be preached, namely:

1. Apart from the study of prophecy Christians will not know the Bible. All that is past and all that is present is consummated in that which is future. Most misleading impressions may be formed as to the past or the present if there is not a right knowledge of the future. God has unveiled the future with the evident intent that His people may be profited by that disclosure.

2. Apart from the study of prophecy the Lord Jesus Christ will not be known as to all that enters into His matchless Being. So much that characterizes Him is found in those Scriptures which anticipate things yet future. One has said, "I cannot believe that the meek and lowly Jesus who never entered into conflict with others will come to the earth in great and destructive judgments." The fallacy of this remark lies in the fact that the point of wonder is that He ever came in meek and lowly guise. When He comes in power and great glory it will be a demonstration of that which is normal in His wonderful Person.

3. Apart from the study of prophecy God's program will not be understood and Christians will be found, as too often they are, working against the revealed purpose of God rather than with Him, and all for want of elementary knowledge of God's purpose as revealed in the prophetic Scriptures. There is no need of an argument being presented to prove that God has a program extending into eternity to come, and it is disclosed in the Bible over and over again. Read Acts 15:13-18, the entire book of Revelation, or set in order the forty-three great events which are the themes of Bible prophecy.

4. Apart from the study of prophecy the peculiar features of the future of Jews, Gentiles and Christians will not be known, and without this knowledge of their future, that which is true of them now and God's present way with them will be wholly misunderstood. No unprejudiced student of prophecy has ever been intimated that God is now through with Israel. What is known about heaven apart from prophecy?

5. Apart from the study of prophecy there will be no understanding of the future of angels and of Satan, and this knowledge enters largely into the right conceptions of God and His final holy judgments.

6. Apart from the study of prophecy there will be no right apprehension of the characters of evil. Sin cannot be estimated in the light of its past or present. Prophecy opens the door into the future. How imperative it is to know God's future disposition respecting evil! No prophetic theme is more needed nor is any more neglected than this.

7. Apart from the study of prophecy the future of this universe is hidden. The encouragement which comes when God's final triumph is realized in the new heavens and the new earth is sorely needed today. To an instructed child of God the Apostle

can say, "Ye are not in darkness, that that day should overtake you as a thief."

Neglect of prophecy is not the only sin which the preacher may commit in that department of truth. It is to be deplored that some have become faddists and hobbyists in prophecy. This is a grave evil. Truth should be held and proclaimed in its right proportions, and to this end those of us who are called to preach may well give ourselves to heart-searching and prayer.

Blindness in Part

By J. HOFFMAN COHN

General Secretary, American Board of Missions to the Jews, Inc.

Let us examine the passage in Romans 11:25: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." It is strange how Bible students seem to skip the words "in part." This verse teaches that a part of the Jews are blinded, while another part, the remnant, receive the Gospel gladly. But the Bible teaches the very same thing about the Gentiles, namely, that only a small remnant will receive the Gospel, while the great majority will reject Christ.

Is it not true then that the Church is composed of a remnant from among all nations? Why then continue teaching the false doctrine that the Jews are set aside during the present age?

We think we know how this vicious error crept in: Because Jerusalem was destroyed by Titus, the Romish Church seized upon that as proof that the Jews were cast off, ignoring the fact that the Jewish national dispersion had no relation to the individual Jew's opportunity of salvation.

NATIONALISM VS. INDIVIDUALISM

Let us examine afresh the teaching of Romans 11:25, already quoted. The Apostle has been discussing in the preceding verses two distinct lines of truth, which we must always be careful to distinguish, namely, national rejection and individual election. The Jew is being punished nationally by a temporary suspension of the Abrahamic Covenant, a covenant that had to do solely with Israel's possession of the land of Palestine, in peace and prosperity. Israel's sin of rejecting her Messiah resulted in her being deprived of her land. She was driven out and scattered over the face of the earth. This is national punishment for national sin. But then is revealed a new mystery—the Church. It is established by its Divine Founder, the Lord Jesus Christ, and is a called-out body composed of both Jew and Gentile. The rule henceforth is: "Whosoever will." This we call individual election. God is not now dealing with nations as such, whether Jew or Gentile, but with individuals. Therefore, the fact that the Jews nationally are set aside, driven out of the land, does not, cannot, affect the right of the individual Jew to become a child of God through

personal faith in the Lord Jesus Christ! He thus classifies under the clear teaching of Ephesians 2:14-18:

> *"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace unto you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father."*

GENTILE WORLD POWER BEGINS

Now we come to the twenty-fifth verse of Romans 11 and here the Apostle turns to the national aspect of the problem, both as to the Jews and the Gentiles. He steps aside for a moment from the individual phase of Church election, and deals with God's national program. Blindness in part is happened to Israel nationally. Why? So that by Israel's national rejecting of the Lord Jesus Christ, God could judicially set them aside, and allow the full measure of Gentile iniquity to come to its climacteric head, as will be evidenced by the final crash of the Antichrist in the great Armageddon war, when Gentile power will be crushed by that "Stone cut without hands." This reign and testing of Gentile dominion began with Herod, the heathen, and will end with that last Herod, the Antichrist, who will blaspheme and defame God's Holy Place.

The next verse, "And so all Israel shall be saved," now serves to clinch and rivet indestructibly the exposition just given. For it proves unimpeachably that national equations are involved:

> *"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins"* (ROMANS 11:26, 27).

The word "saved" here means no longer the idea of salvation through the grace of God in the Church—it is too late for that, for the Church will already have been caught up to be with the Lord when this phase of history appears—but "delivered," or "rescued." The reference is to such a verse as Zehcariah 14:4: "His feet shall stand . . . upon the mount of Olives," to redeem the Jewish nation from the threatening destruction at the hands of the armies of the Antichrist. And that this is the plain and sure meaning of these verses is further attested when we read: "For this is my covenant unto them, when I shall take away their sins," that is, God now goes back to His covenant relation with Israel, which means a restored national relation, a regathering to their own land, a re-establishing of the Throne of David.

THE FULNESS OF THE GENTILES

Perhaps we can reach a still better understanding by going back to God's covenant with Abraham. God's purpose in calling out Abraham and his seed was that through Israel He would be glorified among all nations. In other words, the Jews were called out by God to be missionaries among the Gentiles. The penalty for failing to do this was temporary expulsion from the land—the giving over of the land into Gentile hands until such time as the Jews would return again to God.

Sad to say, the Jewish nation became a failure in God's sight; they refused to go out among the Gentiles. So bad had they become that our Lord was compelled to denounce them in scathing terms. For this they rejected Him. What was the result? The nation was driven out of the land, and God gave over the temporary jurisdiction of the land and the Jews to Gentile hands unto this day. This is what is meant by the expression, "the times of the Gentiles." From that time on the Jews were to be deprived of Palestine; the Abrahamic Covenant, dealing with the possession of the land, was put aside "until the fulness of the Gentiles be come in," that is, until the day of the Gentiles' testing shall be finished. If you will read carefully Romans 11:11, you will see that the reason why God brought salvation unto the Gentiles was that through the Gentiles He might win the Jew back to Him by causing the Gentiles to provoke them, the Jews, to jealousy. In other words, God called out Gentiles to become members of the Church, His Body, in order that these Gentiles shall preach to the Jews, bring Jews back to Christ, and in this way make possible the early return of Christ to this earth as conditionally promised in Matt. 23:39, that whenever the Jews will believe in Christ He will come.

GENTILE MONOPOLY?

But what has happened? These Gentiles whom God called out to be partakers with the Jews in the spiritual blessings of the Church have become not partakers but monopolizers, and have persuaded themselves that only to the Gentiles shall the Gospel be preached! This presents to us a second phase of Gentile failure: not only have the Christ-rejecting world powers abused the Jews and blasphemed God in the treading down of His Holy City of Jerusalem, but the Gentiles who have been professed followers of the Lord Jesus Christ have also failed, having neglected God's command to preach to the Jews. Soon, therefore, will be fulfilled the prophecy of Revelation 3:16: "I will spue thee out of my mouth." Why was the Jew driven out of Palestine? Because he refused to testify to the Gentiles. Why will God spue false Christendom out of His mouth? Because they refused to testify to the Jews.

FULNESS OF GENTILE INIQUITY

In other words, the "fulness of the Gentiles" simply means that when the measure of Gentile iniquity and opportunity is full, God

will again turn to the Jewish nation and carry out through them His program for the world's destiny. For illustration, read a passage like Genesis 15:16: "For the iniquity of the Amorites is not yet full," that is, God gave the Amorites a full opportunity, so that when He passed judgment upon them their iniquity was "full." Another passage will throw light on this interpretation, Daniel 8:23: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance . . . shall stand up." Again we have the expression "full," meaning the full measure of sins.

What does it mean? It means that there is being written by the Gentiles themselves across the pages of their history the laconic word "full." Why is the world clutching at its own throat at this present moment with every European nation on the verge of war? Because the "fulness" of the Gentiles is about to come in. The Gentiles have failed.

A GENTILE CHURCH UNSCRIPTURAL

What then is meant by the "fulness of the Gentiles"? Sometimes a fallacy can be exposed by the test of *reductio ad absurdum.* Let us apply this method to the proposition that the "fulness of the Gentiles" means the completion of the Gentiles into the Church of Christ, and see how it works out:

First. Such a teaching contradicts every other passage of Scripture on this point. It would mean no Jewish missions, no Jewish conversions, but only an exclusive crusade among the Gentiles. Is there a Christian who would dare maintain such a wild theory as this? How strange that the clear statement, "blindness in part," which appears in the very verse under survey, is ignored! Can this be deliberate? Can it be possible that a Bible teacher who claims that "to the Jew first" has been done away with, is allowing his personal wish to be father of his theology? Is there not need for a fresh self-examination here?

Second. Such a theory dishonors the character of God. Because a mob of Jews, egged on by the political henchmen of the hour, shouted, "Crucify Him!" do you think God is going to condemn uncounted and unborn millions of Jews to an irrevocable hell without giving each individual Jew the same chance as each Gentile to become a child of God? No, God is not that kind of a God!

Third. It invalidates and nullifies all Jewish conversions, from the first disciple in Jerusalem, to the very latest Jewish convert of this twentieth century! No Peter, no Paul, no three thousand at Pentecost! No Church! Nothing but hopeless fraud and chicanery! We might as well throw our Bibles away, for we are then become of all creatures most miserable! These erring interpreters forget that it is only because there was a Jew, Paul, that they now have the least hope for their own salvation!

Fourth. There would then be no Jewish remnant, as so clearly declared in Romans 11:5: "Even so then at this present time also there is a remnant according to the election of grace."

"At this present time" refers of course to the present Church Age. The solemn truth here is that the Church can never be complete in His sight until that certain number of Jews, the Remnant, are brought into that Body, for which our Lord gave His blood, that the twain may be one! Are we deliberately, then, retarding His Return for His Church because we are not helping Him to gather in this essential remnant?

THE MEANING OF PLEROMA

It has been suggested that the *Pleroma,* translated "fulness," is used in Scripture only in connection with blessing and not with judgment. But a careful investigation will easily prove the error of this assumption. In addition to the references already mentioned under the heading "Fulness of Gentile Iniquity," we may cite one more example: in Galatians 4:4 we read: "But when the *Pleroma* (fulness) of time was come, God sent forth His Son." Certainly there was no fulness of blessing either in Israel's historic development at that time, or in the status of the Gentile world. On the contrary, the whole world was in a state of corruption. As for Israel, that nation had about reached its lowest ebb of spiritual and material decline. So evidently *Pleroma* does not mean "fulness of blessing" in this case. The honest thing to do is to take it always in its own setting. If it means blessing, it will say so.

We are driven, therefore, to the inescapable truth that the expressions "fulness of the Gentiles" and "times of the Gentiles" are identical and synonymous: there is no evading this important fact. Only once in all Scripture does there appear the phrase "times of the Gentiles." It is in Luke 21:24. Since the expression "times of the Gentiles" has priority by about thirty years in Scripture usage, and since it is clearly defined by the Lord as having to do with Gentile world dominion, it is not logical and consistent, when we find the almost identical expressions in Romans 11:25, some thirty years later, to realize that it means exactly the same thing as the first use especially so, when the setting is the same, Gentile dominion and Jewish national restoration being directly contrasted? And more especially so, when there does not appear in Rom. 11:25 the slightest hint of any other meaning. Scripture is always its own best interpreter, and here we need no more powerful searchlight on Romans 11:25 than what we find in Luke 21:24.

BLESSING THROUGH ISRAEL

Another consideration is often overlooked in this connection. Even the most rabid Hitlerite will admit that the Bible teaches no world blessings for the Gentiles apart from Jewish blessings.

That is why Nazidom has turned with such demoniacal fury on the Bible, and has ordered it burned even in the churches. But the basic truth of Scripture teaching can be summed up in the verse of Ps. 67:7: "God shall bless us; and all the ends of the earth shall fear him," that is, it is only as Israel is blessed and is become reconciled to God that the Gentile world can receive universal blessing. Only through a restored Israel can there be a restored world. And so the same principle applies in the Church itself, only, of course, in different degree. God is not now pouring out blessings on Gentile nations as such. On the contrary, He is testing them. Neither is God pouring out blessing on the Jewish nation. He is punishing Israel as a nation. What then is He doing? He is gathering out a people made up of individuals, for His Name! This people is from Jew and Gentile—not from Gentiles alone. And when they are thus gathered in, they become neither Jew, nor Gentile, but new creatures in Christ.

LIFE FROM THE DEAD

Now it is only reasonable to expect that just as national Israel, when restored to God, will bring blessings to the entire Gentile world, so when individual Jews are brought into the Church, blessings will redound to those who bring them in, that is, we have a right to expect that individual Jewish conversions now must bring individual blessings to the Gentiles in the Church. With convincing recurrence, this is exactly what has happened throughout the history of the Church, and is still happening. This also is what Scripture teaches; for Paul tells us, in speaking of the possibilities of Jewish conversion, in Rom. 11:15, "What shall the receiving of them [conversion] be, but life from the dead?"

THE JEW IN CHURCH HISTORY

Abundant proof of the argument here presented is to be found in even a superficial glance over the pages of Church history. If we should take the first century of the Christian Era as our principal exhibit, we fear our opponents would be completely inundated by the veritable tidal wave of Jewish leadership and activity. But we will, out of kindly consideration for these "Gentile Church" enthusiasts, spare them the discomfiture. Instead, we will content ourselves with only a leaf out of the Church annals of the nineteenth century. And it must be a very small leaf at that, because our space is limited, for if one were to do justice to such a subject as the world influence of Christian Jews in the nineteenth century, he would require the volumes of a good-sized encyclopedia. It must also be kept in mind that the nineteenth century was notorious for its exhibitions of Jew hate in all parts of the earth. Persecutions, banishments, robberies, drownings, burnings by fire, wholesale massacres—these are the murals that decorate the walls as we wander through the corridors of history.

Yet even in the face of such heartbreaking panorama, the heavens of nineteenth-century Christianity are ablaze with the resplendent galaxies of Jewish stars—stars whose lights still shed their rays of illumination into our twentieth century of darkening gloom. We forget too easily the heroism of a Bishop Samuel Schereshewsky, to whom the heathen world will forever be indebted for his Mandarin Bible, a monumental work which enabled the Church to reach at one stroke 250,000,000 Chinese with the printed Word. And who will ever be able to appraise the value to the Church, of an Alfred Edersheim? His *Life and Times of Jesus the Messiah* still towers above all other writings on the Life of Christ. Or what shall we say of an Adolph Saphir, whose "Lectures on the Epistle to the Hebrews" have brought incalculable light and blessing to myriads of Bible students? Or of August Neander, the church historian?

Are all these out of place? Are they not rather the semaphores of God, signalling to us, "This is the way, walk ye in it"?

CHURCH FOR JEW AND GENTILE

So once more the Scriptures are proven to be wholly against the idea that this Church Age is primarily or predominantly an age for Gentile blessing, except in so far as Gentiles by virtue of their preponderant population as compared to the Jews, can be said to predominate. It has been this erroneous assumption in the centuries gone by that has robbed the Church of her privileges with regard to the Jews.

That is why the Holy Spirit emphasizes "to the Jew first." As to preference, there is none. As to method of approach, it is still to the Jew first. This order, or program, of Missions has never been cancelled by God. He is indeed a bold adventurer in Scriptural exegesis who takes it upon himself to assert otherwise.

Let us love Israel; the Jew may have many characteristics that are unlovable but God says, "I have loved thee with an everlasting love." So we will love because God loves. And perhaps sooner than we think, that last Jew will be gathered in to complete His Church, which He loved even unto death; and then we who are His shall be transported into His eternal presence; and how sweet will be the word of His approval to our ears: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The Shepherd and His Song

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The language of the twenty-third Psalm is essentially Oriental. It is the middle part of a trilogy about the Shepherd. The trilogy, consisting of the twenty-second, twenty-third and twenty-fourth Psalms, should be studied as one. It is the ministry of Jesus epitomized. These Psalms are the Psalm of the good Shepherd who gave His life for His sheep, the Psalm of the great Shepherd who has been raised from the dead and enables us to live the victorious life and the Psalm of the chief Shepherd who will be King in His Kingdom; or, the Psalms of the Cross, the Crook and the Crown.

David was not wading in clover up to his knees when he wrote the twenty-third Psalm. The whole Psalm is a revealing parable of a shepherd boy who was called and anointed to be a king, but the going turned his head, and as a result he became unworthy of the sacred trust; but when confronted by his violated trust, he repents and comes back to God. Indeed, it is the miraculous transformation from deep despair to complete redemption by the Gospel of saving grace.

I am the possessor of a shepherd's outfit—a simple shepherd's robe, the more costly outer garment of camel's hair which is used as a covering through the damp and chilly nights so characteristic of Palestine, and the fantastic headgear. It became mine through purchase from a shepherd on the hills of Judea. The bartering with the Judean shepherd was interesting, and only by the most adroit maneuvering was I able to close the bargain. The whole transaction took much time, but I regard the time spent as the most profitable of any couple of hours in my life. This shepherd made the twenty-third Psalm an entirely new epic of praise. He gave the Psalm meaning I had never guessed. He interpreted it, step by step, in the light of the quaint customs and life of a Palestinian shepherd.

To understand this Psalm you must recount the life of David as a background. God sent the prophet Samuel to the home of a humble Bethlehemite, whose deep reverence for God was reflected in his splendid family of boys. From among his eight sons the prophet was charged with the selection of a successor to the

rejected King Saul. The coming of a prophet was always an omen for either peace or judgment. As God-fearing Jesse saw the prophet approaching, he prayed that the errand of Samuel was of blessing. That was soon ascertained, and the household was at peace.

It did not take the prophet long to tell the reason of his visit. It had been whispered through the land that Saul had been rejected. But imagine the surprise when the princely sons of the peasant-shepherd were commanded to appear. God had plainly prescribed the qualifications for kingship. "Man looketh on the outward appearance, but God looketh on the heart," was sufficient rule for the selection. Seven manly and princely fellows passed before the man of God. None of the seven would do. "Is there not another?" spoke the prophet. With a slight degree of disparagement Jesse referred to another son, a very young lad, keeping the sheep. "Fetch him in," was the request. To the amazement of the family, an unpretentious, ruddy-faced shepherd boy, David by name, was chosen and anointed to be king of Israel. It was an unexpected exaltation for the boy. But the history of the world is like that. God often reaches into the humble and unheard of places to find His servants. It is a safe rule not to take chances when you have a boy around.

David's schooling was different from what one might expect for a boy who was being prepared for the kingship. He went back to his sheep. He lived in God's great sanctuary, the out-of-doors. His recurring experiences were "hard knocks." He developed such physical prowess that he bested a lion and later a bear, when they attacked his sheep. The giant warrier, Goliath of Gath, had hurled a challenge to any single warrior of Israel, and when no one would accept, David, who developed his muscles and prowess with wild beasts in the every-day process of attending sheep, took the giant on. His victories were admitted because he was "on God's side." He grew in strength and favor with God and man.

His hour came. He went to the throne in Hebron. His life and soul were enlarged and lifted. Oppositions came from unexpected places, but the conflicts served to strengthen his love and allegiance to God. It seemed his life was forever set in perfect obedience to God. But the two snares that get most men got David. His sudden exaltation to authority and affluence was too much. He had gone the hard way, even to the throne in Jerusalem. One would think that these surmounting victories would make him aware of his responsibilities to God and his people. But one day he looked a look of lust, sin was conceived in his soul, and he committed outward sin. In an effort to have no accuser, he connived with Joab and had Urriah placed in the front line of battle. David for the time forgot that, while he got rid of Urriah, he did not escape God. David's soul burned with shame for about three years.

Thereupon, a prophet arrived at the palace by the name of Nathan. His adroitness and prudence in dealing with the king is a lesson in modern psychology. The simple parable told by the prophet was packed with convicting truth. The king was so gripped by the social injustice portrayed by the man of God that he decreed whoever the culprit was, he must die. The prophet was no lily-livered dispenser of platitudes. He straightforwardly accused the king. To the credit of this sinner he realized he was not now dealing with a man but with the holy God of all men. The king's confession of sin as contained in the fifty-first Psalm is one of the highlights in all history of humility and repentance. Of course he was restored. God is always waiting to effect reconciliation with straying sinners. It was a great restoration and David was glad.

Now he can sing, "The Lord is my shepherd." The good Shepherd was now his Saviour, and the great Shepherd was now his guide and protector. His song is a parable of grace and glory! Like sheep, and so characteristic of sheep, he had wandered astray. He had been bruised and broken and almost lost. The good Shepherd sought and found him and brought him back to the sheepfold, where his wounds were washed and soothed with oil, and his soul completely healed. What a song of salvation!

"Saviour, like a shepherd lead us,
Much we need Thy tender care;
In Thy pleasant pastures feed us,
For our use Thy folds prepare:
Blessed Jesus!
Thou hast bought us, Thine we are.

We are thine, do Thou befriend us,
Be the guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray:
Blessed Jesus!
Hear, O hear us, when we pray.

Thou hast promised to receive us,
Poor and sinful tho' we be;
Thou hast mercy to relieve us,
Grace to cleanse, and power to free:
Blessed Jesus!
We will early turn to Thee.

Early let us seek Thy favor,
Early let us do Thy will;
Blessed Lord and only Saviour,
With Thy love our bosoms fill:
Blessed Jesus!
Thou hast loved us, love us still."

David remembered watching his father's sheep on the hillsides of Judea. Often he had brought back bruised and weary sheep to the sheepfold. Many a time he had set a broken leg. The bludgeon and staff were handy weapons, and many a wild beast had suffered in the forays. Before he wrote and sang his song he must have said to himself: "I was that wounded and lost sheep, but the good and great Shepherd rescued me." If he had not burst into singing the twenty-third Psalm, the stones would have cried out.

"The Lord is my shepherd" is Jehovah-Roi in the Old Testament, and as reference to One Shepherd in the New Testament—the "good Shepherd" of John 10:11; the "great Shepherd" of Hebrews 13:20; and the "chief Shepherd" of I Peter 5:4. In David's deep depression he found that Jehovah-Roi had become his refreshment, rest, restoration and righteousness. If Jehovah-Roi restores a soul to the starting point, when was that starting point? Was it not in the Garden of Eden when Adam, made in the image of God, sinned and the image was marred? And does not Jehovah-Roi turn back to the starting point so that the image that was marred can be made over again? If the twenty-third Psalm is a meditation (and it is), as we appear in Zion before God, we shall be changed from glory to glory until when He comes we shall see Him and be like Him. "I shall not want" bespeaks the Psalmist's contentment with the good Shepherd as His Saviour!

"He maketh me to lie down in green pastures" is expressive of the responsibility of the shepherd. Sheep must have green grass, and how often David had sought the shady nook where the grass would be fresh and green for a sick sheep. But David's position is changed. He is the sheep. He had been famished with the husks and wastes of sin. But he was home now in the sheepfold because of the loving care of the good Shepherd.

"He leadeth me beside the still waters" gives the idea of quietly flowing streams. But streams are very few in Palestine, and shepherds do not rely on them. For the shepherd "the still waters" are wells and cisterns, and the sheep are led to these waters, not for rest, but to slake their thirst with the waters that are brought from wells and cisterns. "He leadeth me" had a deep meaning to David. It took him back to his shepherd days. He knew a lot about timid and wary sheep. Sheep are always led to the "still waters," never driven. A shepherd always carries in his pouch a bottle of olive oil. No shepherd's equipment was complete without it.

Leading the sheep up and down the hills and through the valleys is not as romantic as it sounds. Serpents may be sleeping in their nests underneath the grass. This is another reason why the shepherd always leads. If there is any waking of the serpents, the shepherd wants to do it and thus "prepare the table" in the presence of the enemies. Then when the sheep come to eat the tender grasses they are safe from the serpent's bites. If, per-

chance, a sheep is bitten, it will give forth a cry so piteous as to pierce the heart of the shepherd like the dagger of a knife. If such a thing would happen, the shepherd will hurry and seek the stricken sheep, place his lips upon the bruised spot and suck out the venom. He will then take the olive oil and anoint the wound inflicted by the serpent's fang. "Too late and too little" would be disastrous and thus the shepherd leads the sheep into "green pastures" and "beside "still waters." With a deep tenderness for the blessed good Shepherd who had led him back to the place of refreshment and rest, the Psalmist was singing his praise to his Saviour and Guide! He had been led from the turbulent currents of sin to the "still waters" of tranquility.

"He restoreth my soul" is one of the choicest sayings in the Hebrew language. "Soul" means the life of one's self. David had lost his life, and no one less than God, the great Shepherd, could restore it. The Hebrew word for "restoreth" means to "turn back to the starting point." Do you wonder at this song of triumph?

"He leadeth me in the paths of righteousness" was reminiscent of the wonderful days of youth on the hills just outside Bethlehem. How well he remembered his utmost care to choose the right path for his sheep. One road would lead to a precipice, another to a bypath where the sheep would be lost. He always led his sheep and gladly accepted the responsibility for the right path. He remembered the bitterness of soul as a result of leaving the sheepfold and losing his way in the death-fraught paths of sin; but the good Shepherd sought and found him and brought him back to the sheepfold of righteousness.

"For his name's sake" is one of the most significant passages in the whole Shepherd's Psalm. In Bible lands pasture is scarce and thus valuable and is always conserved meticulously. Often the shepherd is compelled to lead his sheep through another shepherd's pasture to the green patch on a distant hill. The perfect code of ethics among shepherds is never violated. Every shepherd has an honor at stake. David had trespassed the precincts of Urriah's home. The remembrance was crushing, especially when he remembered the shepherd's code. "How I must have grieved the heart of the good Shepherd," he mused. The Psalm is expressive of the deepest humility and repentance!

"Yea, though I walk through the valley of the shadow of death" is the naming of the valleys of Palestine. I heard one called "the valley of robbers," another, "the ravine of the raven." Baffled and broken almost to death David knew the meaning of the "valley of Baca"—the place of sorrow and weeping, but, "Thy rod and thy staff they comfort me" and thus "I will fear no evil."

A few years ago I was traveling with a friend in Switzerland. Our destination was Berne. In that beautiful Alpine country they have a rare hospitality. The trains make long stops at the

stations, usually to take advantage of the coffee houses. At one of these stations the railway guard announced that there would be twenty minutes for refreshments. Not wishing the refreshments, we walked towards a tunnel which we found was the only way under the mountain to a charming little Swiss village. We pressed into the darkness of the tunnel when presently there was an aperture that gave us courage to discover the light through the darkness. Just as we were coming into the full light which opened to us the quaint Swiss village, we saw coming towards us the only person we knew in all Switzerland. He knew that we were strangers in a strange land and was making his way to our train to ride with us to the capital city of Berne.

That is like our great Shepherd. David had gone into the dark places of death, facing the jaws of death, to defend his sheep and bring them to safety; so had he been rescued, even out of "the valley of the shadow of death." The rod and staff carried by the shepherd are both weapons of protection and guidance. Many a time David had risked his life as he beat back a wild animal with his rod, or bludgeon. The shepherd's crook is nice for poetic fancy, but a shepherd's staff is a long branch cut from a tree and usually with a crotch. The shepherd's call, "Ta-a-a-a-a HO-O-o," and the answering patter of feet as the sheep scurry to their master's voice is a realistic counterpart of "he calleth his own sheep by name." I asked the shepherd if he knew the description of a shepherd and the sheep in the Gospel of John. He was quite nonplussed for a moment. I told him the story. "True, true," he emphasized. I asked the shepherd if the sheep would come at my calling. He did not know. After some persuasion he taught me the call, "Ta-a-a-a-a, HO-O-o," and then permitted the experiment. I gave "Ta-a-a-a-a HO-O-o" the most musical articulation I could command. The sheep, a couple of hundred feet away, simply lifted their heads, tilted their sensitive ears and went back to grazing. The suave Palestinian shepherd was highly gratified and then lifted his musical call. In an instant the sheep pricked their ears, took a good look and came scampering to their shepherd. When they came near, however, they sensed the presence of a stranger. They were timid and cautious, even though the shepherd encouraged them on. "A stranger they will not follow" brought a gracious significance. How marvelous in description and meaning is the Scripture! David's transformation had new meaning!

The Bible is written in Oriental language, and thus the pictures and figures are Oriental. How many of us have wished that the wonderful Psalm of meditation could have been carried through in the one figure of the Shepherd, without breaking the sequence with the second figure of a banquet with a host and the guests. But the song does not change its mood and there must

be no forcing, but rather we must hold to the true title of "The Lord is my shepherd" and arrive at the intended climax.

"Thou preparest a table before me in the presence of mine enemies" is the beginning of the climax to the first strain, "The Lord is my shepherd," which is never lost until the plaintive melody brings us to the rest "in the house of the Lord forever." The shepherd has no higher task than to go from time to time to find a good and safe feeding place for his sheep. There are poisonous plants hidden in the grass. The shepherd must find them and avoid them. He also looks for the viper's holes, out of which reptiles may come to bite the noses of the sheep. They must be driven away. To do this he will render the fat of hogs and then scatter the fat around the holes and set a fire. This is the ingenius way of "burning-back" the "enemies." This is the manner of "preparing" the table-land.

He also is aware of the holes and caves in the hillsides which are the hang-outs for jackals, wolves, hyenas, and even tigers. The bravery and skill of the shepherd are demanded to close the entrance of these dens with large stones, or else to slay wild beasts by braining them with his bludgeon or his long-bladed knife. No warrior was ever prouder than the shepherd who has thus prepared the feeding and resting place of his beloved sheep. "He calleth his own sheep by name," for "he putteth forth his own sheep." David was not able to disqualify his enemies or remove from them the nature of revenge and treachery, but he knew the great Shepherd had made provision for his safety in spite of them.

"Thou anointest my head with oil" is illustrative of one of the most beautiful symbols in the Orient. Every home has a supply of olive oil, the symbol of healing. The sheepfold is a hallowed place. The shepherd stands at the entrance "rodding the sheep." With his rod he holds back the sheep to inspect them one by one as they enter the fold. His horn is filled with olive oil. If he finds a knee bruised on the rocks, or a side scratched by thorns, he pours on some olive oil. Here comes one worn and exhausted. He bathes its face and head with oil. Afterwards he takes the large two-handled cup, now brimming full from the vessels of water provided, and he lets the weary sheep drink. Little wonder he names them, and they "know his voice."

"My cup runneth over" is a symbol of hospitality. Should you ever visit in the Orient, look for the basin of water for your feet and the cup for your thirst. All will share alike with the foot-washing. And it is likely that the cup will be so brimming full of water that it will spill over on your hand and sleeve. Do not be disturbed. It is your sign of welcome. Be disturbed, however, and time your visit with brevity if the two-handled cup is not brimming over. Here is a parable quite comparable to that of the younger brother who went away into a far country and

squandered his substance. David had been welcomed home. The cup was running over!

"Surely goodness and mercy shall follow me all the days of my life" was the Psalmist's testimony that he was settled in the house of Jehovah for the "stretched out" days. In every verse of this immortal Psalm we have one of the names of God. In verse 1, *Jehovah-roi,* "The Lord is my Shepherd"; in verse 2, *Jehovah-jireh,* "The Lord will provide"; in verse 3, *Jehovah-taidkenu,* "The Lord our righteousness"; in verse 4, *Jehovah-shalon,* "The Lord our Peace"; in verse 5, *Jehovah-nissi,* "The Lord our Banner"; and in verse 6, *Jehovah-shammah,* "The Lord is there." He is now in the "house of the Lord forever." This is the hope that purifies! This is eternal life! This is at home with the Lord! This is the answer to David's earnest and penitent prayer, "Create within me a clean heart, O God; and renew a right spirit [a steadfast spirit] within me." David had had his wanderings. He had been bruised among the thorns. He had been bitten by the vipers. He had lain in the "valley of the shadow of death." He had been laid low by his enemies. But now he was in the "house of the Lord forever," and the secret was that he had not been content with merely being saved by the good Shepherd, but his cup of blessing was of the "running over" variety, to "dwell in the house of the Lord forever."

"My Shepherd shall supply my need,
Jehovah is His Name;
In pastures fresh He makes me feed
Beside the living stream.
He brings my wandering spirit back,
When I forsake His ways;
And leads me for His mercy's sake
In paths of truth and grace.

When I walk through the shades of death
His presence is my stay;
A word of His supporting breath
Drives all my fears away.
His hand, in sight of all my foes,
Doth still my table spread;
My cup with blessing overflows,
His oil anoints my head.

The sure provisions of my God
Attend me all my days;
Oh, may His house be mine abode,
And all my works be praise;
There would I find a settled rest
While others go and come—
No more a stranger or a guest,
But like a child at home."

The Every Creature Crusade Reaches Mexico and Latin America

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Yesterday in our meeting I told you of the Crusade for getting the Gospel into the homes of the Orient and of the Balkans ond European countries. Today I wish to speak about our next-door neighbor at the south. The story began a year ago in July, when a great international conference was held in Mexico City. Delegates from earth's vast bounds were expected—from China, Egypt, India, Switzerland, every republic in South America, as well as from every province in Mexico, and they came, seven hundred or more. To me was granted the rare privilege of being among that number. For three weeks daily I sat with the delegates in the conference hall, also with various groups, and learned of the condition and need of the Latin lands. It was a revelation to me, and I saw that just within a few hours from our beloved homeland, millions were waiting in darkness—a darkness even blacker than heathenism.

Conference meetings having ended, I remained in Mexico City a few days. An invitation came from Methodist and Presbyterian churches to tell the story of the Every Creature Crusade in the twenty-seven countries. The Lord set His seal to the message, giving to two of the leading Christian workers of Mexico a clear vision of His will and calling them to lead the Mexico Crusade. Dr. Huegel of the Disciples of Christ has spent eighteen years in Mexico as a missionary and is known throughout that land as one of the most spiritually minded among the missionary body. His Board permitted him to give his time freely to every denomination, and to hold evangelistic meetings everywhere. He is also a teacher of the Bible in the Seminary where young Mexican Christians are receiving their training as ministers of the Word.

Captain Guzman, a strong, fine, Spirit-filled Christian, had some years ago, through reading a Gospel portion given to him by some person interested in the salvation of souls, found the Lord Jesus as his Saviour. His life was completely transformed. He was in the employ of the government and while still holding his position he began witnessing everywhere and soon a band of converts were won to Christ. One day after hearing God's clear call to rise up,

leave all and follow, he stepped out of his office and joined the Salvation Army, as that door opened the way for him to work unfettered and free, after the pattern he felt led to follow. Groups of Christian soldiers gathered around him, and thus the Lord began a work through him.

In the plan and purpose of God, Captain Guzman sat in a meeting of the Seminary one morning when it was my privilege to give the message on the Every Creature Crusade. God was mightily present in that service. Hearts were bowed before Him. Wills were bent. The Holy Spirit held sway.

I left the Seminary and returned to the hotel and was packing up my belongings ready to leave for California on the following day, but God had another plan and purpose. The telephone rang. It was Dr. Huegel saying, "Something has happened. Will you meet Captain Guzman and myself in the prayer room of the Methodist Church tomorrow morning at ten-thirty?"

All through that day and night I was wondering what had happened. I met these brothers, and there in that sacred place of prayer they told me that God had spoken definitely to them throughout the night about launching an Every Creature Crusade, and that in the night season toward the wee hours of the morning they answered the call and were ready to follow, at whatever cost. We three knelt in prayer and sensed the presence of the Fourth. Heaven opened over us, and the Crusade was born. Each had our part to play. Captain Guzman was to lead the Mexican host; Dr. Huegel was to teach the Word to those who entered the Crusade, as it was to be a Crusade of personal evangelism. Every home of the sixteen million Mexicans and the three million Indians was to be personally visited. A Gospel portion, Matthew, Mark, Luke, or John, was to be placed in each. A personal testimony was to be given. The way of salvation through the Word was to be made plain. Prayer was to be offered in the homes—prayers without a prayer book. Four months were to be spent in preparation, and the Crusade launched December 1, 1941.

What was my part to be in the Crusade? It came in a still, small Voice. The Spirit of God does not come with a voice like thunder (that may come ultimately) but as a gentle zephyr, yet it can only be described as an imperative compulsion: *this thing must be done!*

The voice whispered, "Give ye them to eat," and I knew that my part in the Crusade was to furnish the crusaders with Scriptures and to stir those in the homeland to intercession and believing prayer.

Holding up my empty hands to God, I said, "Here are my hands, dear Lord, place in them the Scriptures, and they will be passed on to the crusaders." It was a tremendous step of faith but was taken in full assurance that God had commanded me to do so. To refuse was to disobey. Peace filled my heart.

Where were the Scriptures to be obtained? The American Bible Society had their office in this building, just across from the prayer room of this great city church. The Society's agent was met and the plan of the Crusade outlined. At once he said, "I will assist you and will make a very special discount as you will be ordering large quantities of Scriptures." We placed our order for the first one hundred thousand Gospels. The cost of these was $878.05.

We returned hurriedly to the Winona Bible Conference, where we were scheduled to give three addresses, then on to California to the home office of our society. Busy with our mission work in the Orient, and having but little time to think of the Crusade in Mexico, we almost forgot the fact that we were to pay this large bill by December 1. One morning, six weeks before we had calculated that we would have to write a check for the amount, the bill from the Bible Society was received. We had no idea whatever what was in the treasury, specified for the Mexico crusade. On Saturday morning the bill lay on our desk. On Monday it would have to be paid. On that Saturday morning a letter was received from a woman in New York whom we had never met. She had learned of the Crusade in Mexico and in her letter was five dollars for "Spanish Gospels." Sabbath morning a stranger met me in the lobby of our church and handed me five dollars for Spanish Gospels. That night a Christian brother who had come into our city, driving forty miles, was about to leave the church when suddenly he turned around and said to me, "I believe I ought to give you twenty dollars for Spanish Gospels."

Monday morning came, and the office helpers met for prayer, and one of the needs to be presented was for funds to pay this large bill. Thinking that our pastor should join us, one of the secretaries was sent to call him from his residence, and while they went, our bookkeeper was tabulating the amount in the treasury. When he arrived, before me on a long slip of paper were the amounts in hand. It read thus: $858.05. In my purse was twenty dollars to be added to it. There was $878.05 to the penny.

All were silent as we beheld this miracle, and we praised instead of prayed. Since then 400,000 more Gospels were purchased and paid for from His treasury.

In Mexico the Crusade gathered momentum. Strong were the foundations, the plan well laid. God began to speak to pastors and people. Captain Guzman and Dr. Huegel were called here and there to unfold the plan, and the Spirit of God witnessed to it wherever they went. They would go for week-end services, or a week's evangelistic services. The Mexican Christians caught the vision, and scores and scores became volunteers. These young, enthusiastic Christians had to be taught how to do personal work and to lead souls to Christ, and thus Bible classes were necessary in every place. One church caught the vision, and then another and yet another, and in unity there is strength.

The leaders met together and joined forces. The Methodists, Baptists, Presbyterians, Nazarenes, Pilgrims and a few independent missionary bodies all joined, and in this unity of fellowship the Spirit of God was free to move. There was no ulterior motive, no proselyting. Each was to build up the Kingdom in his own district. There was no rivalry, no overlapping. All had a perfect understanding with one another, and "*there* the Lord commanded the blessing" (Psalm 133:3). Revivals followed. Some earnest-hearted Mexican Christians felt a call to the villages and out-of-the-way places and launched forth by naked faith. An old Ford was painted up, a trailer built, and the first country crusaders started out, four in number. Two slept in the trailer which contained boxes of Scriptures; the other two slept in the Ford. The common people heard them gladly; the Scriptures were received with enthusiasm, and the people in many places wept for joy.

The second band of country crusaders were called out, and then Captain Guzman's brother, Adolfo, who owned a Ford and a loud speaker, which he had used as a traveling medicine seller, caught the vision and became a crusader. The anointing of God is upon him, and his report just now received states, "We are having *tremendous conversions* right in the village streets, when the people, bound in the fetters of Romanism, hear the Word preached and listen to the Gospel songs, something they have never before been allowed to hear."

And the very latest news from Dr. Huegel says, "The Presbyterian Synod of Mexico has met and entered the campaign, *bringing their one hundred and ten churches into it.*" And then he added, "We will need eight hundred thousand Gospel portions for 1943."

Following this came a cablegram from the Bible Society saying, "It will be necessary, because of war conditions and difficulty of shipment, to receive your order immediately." And the reply we sent read, "Please print for the Crusade eight hundred thousand Scriptures." We are very sure that we will need one million copies during the coming year.

The Crusade goes forward like a swift, rushing stream, and it will go on and on until every creature in Old Mexico has had an opportunity of accepting Jesus Christ as his Saviour, and then, with a large company of new believers in every section of that country, mission stations and indigenous churches will just naturally spring up as willows by the water brook.

Furthermore, with this one nation as a pattern, Central America, Costa Rica, Guatemala, South America will look at the pattern and catching the vision of God's eternal plan will say, "It can be done *here* as it has been done *there*."

Faith cries out, "The Word of God shall reach every creature in these Latin lands, our beloved neighbors at the south. It shall cover every inch of that vast territory as the waters cover the sea."

The Holy Spirit is looking for simple-hearted believers who will claim for Jesus Christ the great stretches of unoccupied places of darkness. Who will strike the trail and go forward with us? Do you not wish to help furnish the Scriptures for the Crusade? Let us enter into all our inheritance and possess our possessions. "All the land that thou seest will I give to thee."

The Marquis of Salisbury was criticized for his colonial policies and replied, "Gentlemen, get larger maps."

The Crusade is on in twenty-eight countries.

"From earth's wide bounds, from ocean's farthest coast,
To gates of pearly streams in a countless host,
Singing to Father, Son and Holy Ghost,
Hallelujah!"

Another Black Continent

By PAUL G. CULLEY, M.D.

Dean of Men, Wheaton College

By airplane into the Stone Age, where primitive and advanced civilizations stand side by side—that is the story of New Guinea today.

Here is a land where there is not metal of any kind. The only tools are an axe of stone and a spade of wood. Look about you in your own home, and be assured that whatever you see, Papuans do not have. Remember especially that kitchen utensils and dishes, cloth and leather, knives and nails, all are unknown to the native of the mountains of New Guinea. Anthropologists who know the world have rated Papuans as the most degraded of all races, below even the so-called "wild-man of Borneo."

It was in 1937 that an airplane of the Netherlands New Guinea Oil Company, engaged in exploration for new fields, was flying across the western end of New Guinea. Mountain peaks and ridges were trimmed with patches of clouds. One cloud appeared different, and the fliers came down to investigate. It proved to be a large lake, one of three now known by the name of that pilot, Lt. Wissel, and around it were the villages of a tribe hitherto unknown. Within a few months the government sent expeditions, both by air and by land through the jungle, to locate those lakes and to become acquainted with the people.

THE LAND

New Guinea is the largest island of the world, excepting only Greenland. It lies north of Australia, some two thousand miles from the mainland of Asia, as a part of the galaxy of Pacific Islands which comprise the East Indian Archipelago. Directly across eight thousand miles of sea is California. New Guinea is almost a continent in itself. It would make a bridge from the United States to South America, or on the other side would reach from the tip of Florida to Lake Superior; only twice its length separates San Francisco from New York; in Europe its territory would cover Paris and Athens at the same time. Length, 1500 miles; width, 600 miles.

While the people from all parts of New Guinea are known as Papuans, the territory officially using the name of Papua is the southeastern quadrant under British rule. The northeastern quadrant, formerly German New Guinea, is now the Mandated

Territory, administered from Australia. The western half of the island belongs to the Netherlands East Indies. With the interior of this Dutch portion we are mainly concerned.

From its ridge of snow-capped mountains, extending roughly east and west, the bulk of New Guinea is drained by four great river systems. Southeast, the Fly River, rich with memories of martyrs, flows through British Papua; northeast, the Sepik River is navigable for several hundred miles from the ocean; southwest, the great Digoel and a number of lesser rivers plunge down barren escarpments from heights that reach seventeen thousand feet, to pass through a wide swampy lowland; northwest, the drainage from most of the mountains of Dutch New Guinea collects almost as an inland sea in the Idenburg and Rouffaer Rivers which unite to form the Memberamo River and penetrate another barrier of mountains before opening as a swampy delta on the north coast.

Lying on the tropical belt between the equator and eleven degrees south, New Guinea has no distinct change of season, but is influenced by the Australian winter and summer. Zoologists, botanists and geologists classify New Guinea with Australia. The kangaroo is found, and provides good meat. There are no large animals. Only wild pigs and ducks, in isolated places, can be hunted for food. Even horses are unknown, except for a half dozen recently brought to Fakfak. A few water-buffalo have been imported for agriculture.

THE PEOPLE

The Papuan people, along with the Philippine Negritoes and the aborigines of Australia, comprise the eastern division of the Black Race. *New* Guinea is so called because of that relationship with the *Guinea* of Africa's west coast.

Among Papuans are tribes that are tall, some that are short, some more alert, and some stupid. The cannibals of the south are tall, strong, clear-eyed athletes, whose teamwork in their big canoes is a delight to watch. They stand to use their long paddles and can outdistance a motorboat. The less wild tribes of the north, like many in British Papua, have made a little progress in trades and agriculture. A few true pygmies are isolated in the mountains, averaging less than 4 ft. 10 in. in height. As a whole the native of New Guinea is a black, kinky-haired, unclothed savage. Semitic features appear in many places, to complicate the anthropological problem.

Papuan clothing depends upon the degree of contact with the outside world. In the pure native state, men wear only their ebony skin, with or without a shell or gourd hung in front from a cord around the waist. Women wear usually a short skirt of grass or bark, and any number of necklaces of dry seeds on bark strings. Those near the coast have adopted a loincloth

for the men, and a cotton sarong for the women which covers them from arms to knees. They prefer red cloth, but any clothing quickly assumes the color of their skin. Soap is unknown.

Papuan houses are shacks with a flimsy roof or bamboo frame, with thatched palm leaves for roof and sides. Some tribes are nomadic, and build only a shelter which can be abandoned at any time and replaced from forest materials at the next stopping place. Along seacoast or river the houses built over the water have the best sanitary conditions. There are no large towns. A typical *kaempong* (village) consists of six to twenty houses, in each of which a dozen persons or as many as five families may be living. The government has attempted to bring several related kampongs together in one settlement with orderly streets, but the results are still in doubt. There is no native cohesive force. Life has become degraded close to the level of animals. There is latent capacity, however, as shown by the few Papuans who have attained a high school education, and are knocking at the doors of colleges. One native son is the competent chief engineer of a government patrol ship at Manokwari. In British Papua the native has been proven competent as a machinist, as a clerk, as hospital assistant, even to the giving of anesthetics. But reading and writing are still rare accomplishments in Dutch New Guinea.

The use of poisons extracted from plants and animals is widely understood, particularly in the eastern part of New Guinea, and in the islands surrounding its western end, notably the island of Misol. Poisoned stakes and thorns set along a trail to pierce bare feet are as much feared as mines that protect a coast against an enemy. In places one must beware of traps along the trail, by which the movement of a vine or branch will release a poisoned arrow set to strike the traveler's stomach. Drugs which produce a form of hypnotism are reported. One may engage doctors of witchcraft to prophesy the death of an enemy at a certain date in the future, and he dies as predicted. The force of evil spirits can be felt at times like a heavy blanket. Where there is no work of the Spirit of God, it is little wonder that evil prospers. One cannot doubt that here is one of the great centers of the world for satanic forces. Even some photographs carry the smell of the pit; how much worse it is to live there, where the Name of Jesus has never been heard! God grant there may soon be a witness to His power and love in every tribe of Papuans.

OUR EXPEDITION

The gateway to the Wissel Lakes district, at the western end of the high mountain backbone of New Guinea, is through Oeta (pronounced oota) in the Mimika district of the south coast about midway between Fakfak and the Digoel River. After reaching this tiny village a full day was required to sort out the supplies

and assign them to the native carriers who would serve as boatmen for the first two days. Everything is packed into five-gallon kerosene tins, soldered shut or with a close-fitting cover, for protection against the rain and mud. Overnight we camped under a rough shelter on the bank of the river. The heavy rains in this country sometimes cause a rise of thirty feet overnight; so camps are made on the highest ground available. Most of this country is a great marsh. Canoes can find their way through many small channels, but we stayed on the large river. It narrowed from a half-mile at the mouth to a quarter-mile at Orawje, two days up, and less than two hundred feet above sea-level. We hugged the bank of the river to escape the force of the current, dashed madly across to get the inside of the next curve and kept a watch for logs and rocks and crocodiles. A big python was asleep in the branches of a tree hanging out over our course, and could not be awakened by stones. The police said their guns were not accurate enough to hit it!

We were a considerable company, with over a hundred Papuan carriers. Our four police set a guard the first night, at the temporary bivouac. They said they did not trust these former man-eaters. We used twenty native canoes, hollowed out of great logs. In this tribe the canoes are molded over a fire while wet, so that the center flares out wide and the ends turn up at a good angle. For passengers a small canopy of thatched leaves is spread over the center as protection against the sun and rain, of which there is plenty. Twelve Papuans paddled our canoe, which easily carried two tons of cargo. The Oeta men sit to paddle, and end their strokes with a peculiar thump of the paddle against the canoe, always in perfect unison. They frequently race other canoes, and really work hard, possibly the only hard work they do, since the Papuan women care for all the tasks of ordinary life at home. I traveled with a native Batak of Sumatra, graduate of the Makassar Bible School, who speaks English fluently. He and a Dyak and an Ambonese have devoted themselves to pioneer missionary work among the Papuans.

On this trip from Oeta to the Wissel Lakes, I was provided with the regular rations of the field-police, consisting of rice, sardines or corned beef, dried green beans and coffee. The cook-boy of the controleur prepared my meals along with his master's, and we added a number of extras to meet our more civilized needs, particularly in a dish of dried fruit once a day, milk for the coffee and a cup of hot chocolate at the conclusion of each day's march.

The second night we slept in the large permanent camp at Orawje, the beginning of the trail. Above this camp one leaves the malarial mosquitoes and crocodiles and pythons, and begins to climb into the mountains.

As for the trail it soon proved there was no real path to follow. Blazes are cut into trees and rocks to mark the way, but each patrol passing that way makes fresh turns through the mud and thorns and over the twisting roots and sharp boulders. Some of my companions who have had experience in the jungles of Borneo and Sumatra said they knew of nothing so difficult as the trails of New Guinea. The terrible and constant mud is the most tiring part. We walked through each stream gladly, for a refreshing face-bath, and to clean the heavy mud from our boots. The dense forest hid us from the sun, but we perspired freely in tropical heat.

It is the custom to start early, as near six o'clock as possible, with a hurried breakfast of rice or oatmeal and coffee. One can then camp after six or eight hours' walking before the heavy afternoon rains begin. If the day's march is longer, one carries some cold rice and fish or meat to eat at mid-day, or a chocolate bar as a stay until a hot meal can be prepared in camp. One good meal a day thus becomes the practice. Drinking water is boiled at each stop; its flavor varies with the kind of wood burned under the kettle!

The entire climb to the Wissel Lakes at six thousand feet elevation required six days' walking over a distance of about sixty miles, as estimated. The trail is being shortened and improved from month to month, but it is still like a nightmare. Succeeding days were far more strenuous than the first, with one to three steep mountains to be climbed each day. On the far side we usually had as steep and almost as great a descent. Some days the total climb must have been three times as great as the final altitude reached. The last day was possibly the hardest of all, with walking and jumping around the pools of mud and plowing through the water almost continually from 6:30 A. M. to 4:00 P. M., with the hot sun again on us as we passed from forest into long stretches of cleared land among the Kopauko villages. Two hours more by canoe finally brought us up the last stretch of river and across the corner of Lake Paniai to Enerotali, the farthest interior post of the Dutch government.

THE NEW TRIBES

Lake Paniai is the largest of the three Wissel Lakes. Around them are clustered innumerable little villages of the Kopauko tribe, with a few families and one village of the Zungono people. These Zungonos are a clan of the large Moni tribe, a majority of which is settled in the great valley of the Kemandora, five days distant over another range of mountains, a land of better food and more sturdy people. The Kopaukos and Zungonos occupy the western tip of the great mountainous interior of New Guinea. Scientific and military expeditions have touched the highland population at a dozen distinct points, and at each point they

have found a moderately dense population, very similar to these. Their languages, customs and tribal government are still unknown, except in the case of these Kopauko friends, who still keep many things a secret.

The tribe of Kopaukos has been studied over the past two years. These interesting little people are almost pygmies, averaging less than five feet in height. They are extremely primitive, have no cooking utensils or other metal objects. No pottery has been found among them. Their food of sweet potatoes and crawfish and crawling things is either roasted directly on the fire, or eaten raw. When a pig is eaten on a special occasion, the meat is slightly cooked between hot stones. For clothing the women and girls wear a short skirt made of twisted bark fibers; men and boys wear a long narrow gourd hung from a string around the waist, which fails to cover, but rather accentuates their nakedness. Their houses are rectangular, built of slabs of wood split and set vertically as a wall, held together by strips of rattan. The roof is composed of bark strips or a heavy layer of grass or both, having just enough slope on either side to shed the rain. Frequently there are partitions dividing the interior into several rooms, the women sleeping apart, and usually part of the floor is raised a foot or two above the ground. The interior of the roof acquires a glossy black coating from the smoke of the fire burning in the center of the floor. There is absolutely no article of furniture. Only the earthen base of the fire, if the floor is of wood, breaks the barrenness.

Each Kopauko carries on his own person everything that belongs to him; he trusts nobody. Even little boys playing football at the government post wear the usual shoulder-bag woven from twisted bark thread. This frequently shows a yellow striped pattern, the colored threads being fine strips from the stems of orchids. Potatoes and babies are carried on women's backs in one or more heavy net bags slung from the forehead. A small purse-like bag, also woven from yellow orchid stems, is used to hold lesser objects, like the shell money and medicinal stones. Certain smooth stones and pieces of crystal are valued for their effectiveness in rubbing away pains in bones and joints. Some individuals are rich enough also to own a small gourd, the size of a golf ball, hollowed out as a cosmetic box to carry a heavy red powder they smear on their black faces. Tobacco is common, probably brought from some distant tribe. A few men I saw use a straight pipe made from a joint of bamboo, the whole thing being as much as two inches in diameter. For the most part, however, they smoke a flat ribbon-like cigarette which looks like a long roll of tape; it is commonly not cut off, but is smoked from the side at any point through the loose seams.

Fire is made ingeniously—and easily, it appears—by rubbing. A split stick is held firmly under the foot, a piece of wood-pulp

tinder just beneath. Then a piece of split rattan, two or three feet long, is held by a hand at either end and pulled vigorously around the stick. A few hard pulls, there is smoke; a little blowing, flames. It appears as easy as striking a match.

The only tools are of stone or wood. A hard green stone is used in thin blades as knives, or as heavier axe-heads, fitted into a wooden handle. It is amazing that trees are felled and even log-canoes are hollowed out with that implement. Iron axes, however, have been enthusiastically received and the men will work eight or ten days as carriers for an expedition, to earn an iron head. For digging their potato gardens, especially to make the drainage ditches, a wooden spade is the only tool.

Practically every person has the nasal septum pierced, sometimes stretched out into a thin rim around a great hole. Pigs' tusks or pieces of wood are the nasal ornaments. At least one ear is pierced through the lobe, and this hole is the customary parking place for a short, doubled strip of cigarette. Anything shiny is attractive to them. A safety pin or a paper clip makes a most acceptable earring. More elaborate is the polished black quill of a cassowary bird, counterweighted with strings of beads. Necklaces are popular, sometimes massive on the younger women, of black or gray or green seeds strung on twisted bark fiber. On men a choker of black beads or a woven collar loaded with shells and claws and pigs' teeth, or a string of vertebral bones of the little kuskus, is common. When a man travels to another town, he is always under arms—his bow and a few arrows, which seem more ornamental than effective.

Their money, or rather their treasure, is the little cowry shell so common on beaches in the Indies and the Philippines. To acquire these, a Kopauko will part with almost anything he possesses. One or two shells will persuade them to give up an ornament, a stone axe or knife, a bow, or several arrows. Forty shells will buy a good pig. A man must pay about sixty for his wife. How the shell originally came to the mountains is not known, for the people do not even know there is an ocean.

In one year the missionaries and officials have learned the language well enough to be at ease among the Kopaukos. There is still much to be discovered in the rather complex structure of the language. The difficulty of expressing abstract ideas, such as faith and trust and love and hope, and the absence of a word translating "because," has made it apparently impossible as yet to convey the heart of the Gospel to the natives. They understand the story of God, the "Great Father," who gave His Son to live on earth and die by crucifixion, and they understand that all men are sinful—that is no new idea to them, for they have a conscience—but to say that Christ died *because* we are sinners has not yet been possible in their language. During my visit at Wisselmeren the missionaries finally reached a round-about expres-

sion that brought the idea of cause in the back door, so to speak, but the people did not seem able to apply the new thought to link the death of our Lord with themselves.

On May 10, 1940, the war entered Holland, and soon after came the order to evacuate the entire post. Officials, doctor, radioman, police, missionaries, Roman Catholic priest and his workers, everybody, were instructed to close up and withdraw to the coast immediately.

The Kopaukos and Monis have now been left to wonder at the memory of the strange brown and "pink" people who suddenly invaded their country from the sky and who have now as suddenly left. We can only pray for them now, that the Holy Spirit shall take the scanty knowledge of the elements of the Gospel story, and break through the sin-darkened minds with the glorious light of His presence. Meanwhile we can continue to pray for such a settlement of the international conflict, that the completion of the Lord's work among these tribes may soon be accomplished if He shall delay His Return.

Recent years have seen great activity in prospecting for gold and oil in Dutch territory, as yet unproductive. It is reported that twelve million dollars have been spent by the oil companies alone. If such an expenditure can be made for an uncertain future, what is the Church of Christ willing to invest in New Guinea?

It is commonly agreed, in government and missionary circles alike, that an airplane is absolutely necessary for the regular support of far interior stations which may be established. Expeditions on foot can penetrate to almost any distance, but outsiders cannot continue to live in the remote highlands unless supplies are transported by air. Even the government cannot command sufficient carriers to support such a station. The airplanes will land on lakes and rivers, or will drop supplies by parachute, as several mining and scientific parties have already done.

This is one of the most difficult fields for Gospel pioneering. The work will require a number of robust young men working in twos ar threes, willing to devote several years to a lonely life at the outset. The high cost of maintenance will demand a fresh devotion of life and money.

Will you join in a fellowship of prayer for the Papuan people —the interior tribes still unknown, and several tribes of cannibals along the coast, not yet touched by the Gospel?

The Centrality of Christ

By M. E. DODD, D.D., LL.D.
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Text: *"Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you"* (II CORINTHIANS 13:3-4).

It is not always easy to evaluate contemporary incidents, events, or circumstances. What appears to be worthless today may become vastly important tomorrow. The things for which we contend and fight and war today may have no more than a passing value. This principle is illustrated in the coming of the Apostle Paul to the city of Corinth.

Corinth was the second city of the Roman Empire. It was the crossroads of world activities. Trade channels flowing north and south and political influences flowing east and west crossed in Corinth. It was a wealthy, luxurious city of high pagan culture. It was so important that the Roman Emperor sent the brother of Seneca to Corinth as his personal representative. The name of Corinth was made into a verb, and "to Corinthianize" stood for all the luxury and lust and liberty to do as one pleased.

Into this city came that small-statured, blear-eyed, stoop-shouldered, sandal-footed Christian Jew, formerly Saul of Tarsus, now Paul the Apostle. No brass band met him at the city limits to parade him through the avenues. No chamber of commerce gave him a banquet of welcome. No civic or literary club asked him to address them. Notwithstanding, he had high degrees from the leading universities of his time. He did not have money to engage lodging in a respectable hospital. He searched out some friends in his own trade at tent-making for lodging in their home. Nobody of importance paid him any mind. He was an insignificant nobody.

This man Paul spoke in the synagogue service of a Palestinian peasant named Jesus who had died on a cross, who had been buried, but whom he claimed had risen from the dead and was the Messiah of Israel, the Son of God and the Saviour of men. The social, political, intellectual and financial leaders of the synagogue ridiculed and reviled him for such thoughts. Only a few poor people like himself gathered around him and asked for more. With these few he formed a colony of heaven in Corinth.

It was nearly two thousand years afterwards that Mrs. Dodd and I sat on the deck of a little vessel as it glided slowly through the Corinthian canal. Looking out over the land of Achaia to the land of the south, and with open Bibles in our laps, we were reading the Corinthian Epistles and wondering where the city of Corinth had stood. The captain of the ship came along and, saluting, I asked him if he could tell. He was sorry that he could not. We looked out over the vast expanse of desert sands until they were lost in the distant mountains—not a living thing moving in them, and none to tell us where Corinth had stood. The glory that was Greece and the crown that was Corinth's had sunk into eternal forgetfulness. The thoughts and doings of the very groups who had ridiculed Paul had long since perished in the desert heat. But the imperial brain and the dynamic personality and the transforming thoughts of that little Christian Jew went marching on with the breath of eternal life within them. Thus the generation and the centuries come and go.

The grand difference is in the things upon which people place the most emphasis, whether material or spiritual. Those who love and live for material things perish with the passing things. Those who love and live for spiritual values live on without ever perishing. "He that doeth the will of God abideth for ever."

Through both of the Corinthian Epistles, Paul is seeking to set up spiritual standards and ideals for the people. To him these are personified and epitomized in our Lord and Saviour Jesus Christ.

Paul would set Christ in the very center of their thinking, of their affections and of their doings. Paul was praising the almightiness of his Master. He was trying to lead the people to see the centrality, the sufficiency and the supremacy of Jesus Christ.

As a matter of fact, Christ is central in many areas, whether men acknowledge it or not.

Christ is chronologically central. The date lines of world civilization and history are determined by His birth. All that men ever thought and said and did prior to His coming is called "Before Christ." All that men have thought and said and done since He came is called "anno Domini," in the year of the Lord. As Bishop Candler puts it, the folding doors of the world's history are inscribed, respectively, "B. C." and "A. D." The ancient world went to sleep in His cradle, and the modern world arose out of His tomb.

Every postcard and telegram and letter and marriage license and contract and legal document is dated by the birth of Christ. Infidels, atheists, Jews and all non-believers who date a letter or a document pay unwitting tribute to the centrality and dominating personality of Jesus Christ.

We were going down a broadway in Shanghai, China, when our attention was attracted to a beautiful new building of Oriental architecture. It was a temple of worship. On nearing it, we discovered it to be a temple of worship where non-Christian people assembled. But, over the portal was inscribed these words: "Erected A. D., 1927." Christ is the supreme and dominating personality in all time.

Christ is central geographically. The little land in which He lived is midway between Orient and Occident, between east and west. Also, it is midway on the map north and south. I love to think of the arms of Christ's cross extending east and west with the beneficent beams of its holy light falling upon the pathway of man in both hemispheres. These arms of the cross extending east and west drip with the dews of heaven's distilled sweetness upon all peoples of whatever race or nation or class or color.

Christ is central and supreme in the world's literature. I have had the privilege of preaching the Gospel, through interpreters, in forty-seven different languages of the world, and on every continent except Australia. I have a Bible in each one of these languages. One day I stretched out my world map and put a cross on the land of our Lord. I put one of these Bibles on the country where its language is read. It thrilled me beyond all words to discover that in each case, the language reads on the page toward that cross of Christ. All the languages in the West read from the left of the page to the right toward the cross; all the languages in the Orient read from the right of the page to the left toward the cross of Christ. The personality of Christ stands in the center of the world's literature.

Christ is central particularly and preëminently in the Divinely-inspired literature of the Bible. His person is the spirit of prophecy. His spirit lives and breathes and pulsates and throbs and thrills in every book, chapter and verse of the Holy Scriptures.

I saw a cartoon of Balbour Kerr one of the most brilliant in that great art of saying so much with a few strokes of crayon or brush. It spoke of the unrest of the Balkans in Southeast Europe. That unrest of ten million people who have fomented world wars for hundreds of years, was personified by the cartoonist in one individual. That individual was pictured as lying athwart the land with his feet bathed in the waters of the Mediterranean; his head was pillowed upon the rocks of the north; one elbow was thrust into the earth; the other fist was clinched and upraised. A frown of discontent was upon his face, and a shriek of agony was coming from his lips. That was the seething, surging, struggling unrest of ten million people.

I looked over the landscape of Biblical history and prophecy and observed the sixteen hundred years, the forty-three authors, the thousands of personalities and the hundreds of events which composed it. It occurred to me that in a finer way than the car-

toonist had put over his thought, the Holy Spirit has represented the world's life, its dreams and hopes and destiny with the figure of our Lord Jesus Christ. His feet lay in the waters of the first of Genesis, where it is said: "His heel shall bruise the serpent's head." His head is pillowed upon the rock of the Revelation where it is said for the last time, "Even so, come quickly, Lord Jesus." His great brain scintillates in that most intellectual treatise on any subject, the eighth chapter of Romans. His great soul and loving heart breaks and bleeds in the fifty-third chapter of Isaiah. Christ is central and supreme in the Scriptures.

I. CHRIST IS CENTRAL, SUFFICIENT AND SUPREME IN THE PERSONAL NEEDS OF HUMANITY

Social service workers point out that there are three elemental requirements for the physical comforts of man: (1) clothing, (2) food and (3) shelter. With these three—clothing, food and shelter—humanity can live. All else are superfluities.

Transferred to the spiritual realm, there are likewise three fundamental needs, and Jesus Christ supplies each one. When the first man first discovered his nakedness in the garden of Eden, his first desire was for a covering. A covering for man's sinful nature as it stands in stark nakedness before God is his first need. To find a covering for that nakedness is a great blessing. The Psalmist cried out: "Blessed is the man whose sin is covered; whose iniquities are forgiven." The only cloak of righteousness which can cover all of man's sins is that righteousness provided for him by Jesus Christ on the cross. That gossamer garment was woven there by the deft and delicate fingers of divine agents and was dyed in the blood of the Son of God. Neither God nor man can see the soul nakedness of one who wears that garment of righteousness which is Jesus Christ.

The food which every individual requires is the bread of life. Bread is the universal food. All peoples of all ages, races, classes and colors require bread. Bread is the staff of life. Jesus Christ is that bread which came down from Heaven. He is the bread of life. The soul which eats this bread shall never hunger. Every soul which feeds on the bread of life will feast and fatten to the full stature of a full-grown man in Christ.

Shelter is the third fundamental requirement of man. Shelter from the cold and the rain and the winds and the storms of life is a *summum bonum.* The storms of God's wrath beat upon every soul that sins. The lightnings and thunderings of offended and revengeful law lash at every life which has known sin. The only sheltering rock which can hold back these furies and protect those on the inside is the refuge which men find in Christ. "Other refuge have I none, hangs my helpless soul on Thee. Leave, oh, leave me not alone; still protect and comfort me."

Men have sought shelter and food and clothing from a thousand sources save the Saviour, and having found none that satisfied, they have found Him the chiefest among ten thousand and the One altogether lovely. He is not only the wedding garment without which none can ever enter the marriage feast of the bride and of the Lamb but He is the royal robe which adorns every man who accepts it with the glory of king and priest unto our Lord. He is not only the bread of life, merely staying the ravages of hunger and satisfying the normal appetite for food, but He is the delectable manna, the angel-food sweets, the heavenly ambrosia. He is not only the shelter in the time of life's storms: He is the house not made with hands, composed of many mansions, eternal in the Heavens, prepared for those who love God, an everlasting home.

Christ is indeed all and in all to every individual who accepts Him as Saviour and Lord. He is the light of the world, the salt of the earth, the bright and morning star, the Sun of righteousness, the rose of Sharon, the lily of the valley, the water of life, the chiefest among ten thousand and the One altogether lovely.

II. CHRIST IS CENTRAL, SUFFICIENT AND SUPREME IN SOCIAL LIFE

By social life we mean any social relationship by which groups of individuals are gathered together, whether intellectual, economic, political, or religious.

Humanity is divided by sin and Satan into warring camps of capital and labor, of employer and employee, of seller and buyer, of lender and borrower. Each one wants to get all he can out of the other for as little as possible. Their greed for gold and grasp for gain, for seeking of supremacy, leads to chiseling and cheating, unfairness and dishonesty, cruelty and hatreds.

Men need some great, centralized, unifying influence which will subdue their passions, satisfy their greeds, bring them together in loving helpfulness, co-operative brotherhood. The Person and power of Jesus Christ supplies that need. If only men could set Him in the center of their life, He would draw all men unto Himself and in doing so would draw them closer to each other. It is a law in the physical world which operates as well in the spiritual. If any number of persons form a circle around a common object in the center, the farther they remove themselves from that central object, the farther they get from each other, until their finger tips will not even touch. But, the closer they draw to that central object, the closer they come by the very laws of physics to each other, until their hands clasp, and then arms, and then the embrace. If that central object is the Cross of Christ, then by the coming of mankind to that cross they would come together in goodwill, understanding, fellowship and brotherly love.

In one of our great southern cities a labor dispute had broken out for the third time between employer and employees of a large concern. Previous agreements had been broken, and they were

at each other's throats again. They worked day and night trying to arrive at an agreement satisfactory to both sides and which would appear to guarantee permanent peace among them. They had apparently failed and were about ready to give up in a deadlock. One man ventured to say: "Gentlemen, I think our trouble is that we have failed to seek that divine wisdom which comes down from above and to exemplify that divine grace which was revealed in Jesus Christ. I suggest that we have prayers before we adjourn this meeting." All agreed. They got on their knees and prayed one after the other. When they arose from this prayer, within ten minutes they had signed a contract by unanimous agreement which has stood for several years. Jesus Christ is sufficient if only men would accept Him as supreme.

In the present welter of the world's wickedness, there is no need so great as for one who is good enough and strong enough and who knows enough to be the leader of all men in the discovery and the performance of that which is best for all. Individual leaders among men have carried their countries and peoples into war with each other until a holocaust of horror covers the earth with black clouds of despair and the soil everywhere is drenched with men's blood until the rivers run with red and the seas are gory with carnage.

Jesus Christ, by the inherent right of His own divine and dynamic personality, the "holiest among the mighty and the mightiest among the holy," is the only one who in every way is worthy and well-qualified to occupy that supreme position of universal leadership. If man would only accept Him as central and supreme, as Lord and Master, He would come upon the troubled seas of humanity and say, as He did to the tempest-tossed waters long ago: "Peace, be still."

Surely men have fought and bled and died long enough under the leadership of the bloody god of War. Why not, for once, try the Prince of Peace?

> "Jesus shall reign where'er the sun
> Does his successive journeys run;
> His kingdom spread from shore to shore,
> Till moons shall wax and wane no more."

Love: A Fruit of the Spirit

By V. RAYMOND EDMAN, Ph.D., LL.D.
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During the early morning devotional hour this week we shall consider a portion of the Word which I believe to be very familiar in theory but quite possibly not so much so in practice, Galatians 5:22, 23, and in particular the first part of verse 22: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

We shall note this morning just the first aspect of this magnificent statement regarding the outward expression of God the Holy Spirit in the life of the individual Christian. "The fruit of the Spirit is love . . ." I believe that very often we are tempted to overlook, neglect, or minimize the work of God's blessed Spirit in the heart of the believer. We are inclined to extremes, either one in which all of our attention is centered upon the Person and work of the Spirit of God, or, more likely, to the other extreme, of utter neglect of the topic; and hereby I think we lose great blessing. In my own heart and ministry I have sensed the need of teaching on the Person and work of the Holy Spirit.

In this portion of the fifth chapter of Galatians we have frequent injunctions and instructions about the relationship of the Spirit of God to the Christian. Note for example in verse 25: "If we *live* in the Spirit, let us also walk in the Spirit." He is the source of the new life which is to supplant the old, which is to show forth unto others, which comes from the indwelling of God's Spirit. We are to live in the Spirit.

In verse 16 we read: "*Walk* in the Spirit and ye shall not fulfil the lust of the flesh." In our everyday walk, in that which we regard as the commonplace trivialities and tasks of life, we are urged and instructed to *walk* in the Spirit—not necessarily at all times in any ecstatic emotion, though God forbid we should speak against that, but in the routine tasks of every day we should walk in the Spirit. Our word, our walk, our plans, our work, our recreation should be in the Spirit. Walk in the Spirit!

Again in verse 18 it is written: "But if we be *led* by the Spirit, ye are not under the law." The steps of God's people should be determined and directed by the Spirit of God, who can open or close doors, as He sees best. Thus we have three indications, little, but I think very suggestive for us, that our life, our walk, our need for guidance are provided for us by the gracious indwelling of God's Spirit in the life of the Christian.

Because of our neglect or our obstinance, often times these factors do not work out in actual experience, but it could be so. We have devised a process of rationalization whereby we divorce our practice from our precept; and because our precept is exact, to our way of thinking, we excuse therefore our practice. That, I think, is one of the principal criticisms of God's people everywhere. We have no expectation of pleasing all manner of people; nevertheless, not too infrequently there does come criticism that the words we say, the tracts we distribute and the preaching that we do are not borne out in actual experience as far as the people of our neighborhood can observe. God forbid that it be so in our lives! Thus I thought to make a very practical application of this Word for our hearts' good this morning.

Our Lord Jesus, the last evening He was with His disciples, gave to us a beautiful picture of the possibilities of such a life, when He said, "I am the vine, ye are the branches." "The branches cannot bear fruit," He said, "except they abide in the vine." If the source of your life is drawn from the Vine, our Lord Jesus, that glow of light by God's Spirit through your life, there should be an outward manifestation of much fruit whereby our Father in heaven is glorified. "It is only as the roots of the hidden life strike downward, the fruits of holy living will be seen. It is just in measure as the believer grows in the knowledge of God and Christ in his own soul, that he bears the fruits of the Spirit manifestly before men. There will be no upward growth, no development of Christian life, no visible advancement in heavenly things, if secret communion is neglected. Appearances may be put on from without, great zeal may be manifested in the outward things of the kingdom, but if the roots are not being sent deeper down, if the inner life is not receiving attention, all this will soon wither and die."

The fruit of the Spirit is *love.* That is, the manifestation of the indwelling of God's Spirit in your life should be an outward expression of what is described in the Scriptures as "love." That term, I grant you, we do not much understand. Several years ago at Wheaton we had the irresistible and inimitable Dr. Isaac Page here on more occasions than one. Once he spoke of having had this greeting from some young person, who said, "Tell Dr. Page I send him my love, not my Christian love, but my real love." Now, what differentiation was made therein, unless in the fact that we use very glibly and lightly the expression of Christian love as though it were some faraway, abstract kind of feeling which has no real relationship to life.

The love of God's Spirit expressed in our hearts toward others should be the highest expression of reality and of the light of God. I read from Dr. W. Graham Scroggie a little definition that I thought to be very helpful: "Love is the greatest of the moral qualities, and it is the essence and sum of them all. If you will make

a list of the moral qualities and then consider them in the light of love, you will find that each is an aspect of love. Joy is love smiling. Peace is love resting. Patience is love waiting. Faith is love trusting. Meekness is love yielding. Hope is love expecting. And so you might go through the whole category of the moral qualities; each of them is as the facet of a diamond that flashes toward some aspect of this all-embracing quality of love. On the other hand, if you think about it, you will observe that every sin is a violation of the law of love."

We have need, I say, of a very practical application of love. This further word by way of warning and of exhortation, again from Dr. Scroggie, I propose: "Wherever in the same life you find *deep convictions* and *shallow sympathies*, you have the *possibility* of much unconscious cruelty. Loveless faith may remove mountains from its own path, only to set them down in its brother's path. Today one may be a celebrated theologian, the instrument of power for revivals, the author of beautiful works in the kingdom of God, yet if in all these things the man or woman is self-seeking and if it is not the divine spark of love which animates him or her in God's eyes, this is only seeming and not being."

We are so apt to be content with the seeming and apply not to ourselves the irresistible logic of that first part of I Corinthians 13, where the Apostle sums the matter together and says to us that one could have all manner of qualifications apart from love and yet amount to nothing in the estimation of God or in service for his fellow-men. He said, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." Love is the great quality without which our life is a mockery and our service is useless. I suggest you recall these words: "*Deep convictions* and *shallow sympathies*" in the same life will make for great unconscious cruelty.

Here are a few illustrations of how the fruit of the Spirit, which is love, works out in the life of the individual. The Old Testament standard, you will recall, as epitomized in the conversation between a lawyer who represented the old dispensation and our Lord Jesus, was: "Love the Lord thy God with all thy heart and soul and strength and mind, and thy neighbor as thyself." Because the lawyer recognized that he could not possibly fulfil that standard, in the traditions of his profession, he queried in substance, "Very well, you talk about loving one's neighbor; who is my neighbor?" In response, our Lord Jesus gave that beautiful parable of the good Samaritan. That was the standard of the old dispensation.

Then we read the words and they mean little to us in the thirteenth chapter of John, verses 34 and 35, where our Lord Jesus says, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." This is outward expression of the inward working of God's Spirit. Now, that is very good theory, but what about the application thereof? We are tempted in our day, I find in many places, to skip over portions of the Scriptures which seem to us to bring conviction, and we say that belongs to somebody else. We read in the Sermon on the Mount the words of our Lord Jesus, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" How can that be accomplished in the life of the individual but by a willingness on our part in the face of aggravating and unjust circumstances to allow God to express His love in our daily experience.

Of the late Bishop Whipple who for many years was missionary among the Indians in the northwest it is said that he declared, "I have sought for more than thirty years to see the face of Jesus Christ in those with whom I disagree." That is an illustration of the practical application. Or we think of that fable, among many others which we have learned from childhood, coming to us from Aesop when he gave to us that illustration of the wind and the sun. The more the wind blew, the tighter the man drew his cloak around him. I have found it so in controversy among God's people and among unbelievers. Argument confirmed them in their persuasions and prejudices. When the sun came out and beat his rays against the man, very quickly he took off his coat. Thus the sun proved to be superior over the wind; and love, I believe, is superior over controversy.

Proverbs 10:12 is a most searching word, "Love covereth all sins." If I find one thing among others which for me is a temptation and which I find to be a stumblingblock everywhere among God's people, it is retaining enmity and hard feelings. We have been injured; and the memory of that injury is nursed by us over the years. I meet people, and immediately (though they may be strangers to me) the first item of conversion is an injustice done to them in years which are past. And yet the Scripture says to us, "Love covereth all sins." Abbie Morrow illustrates that truth in her experience. "Years ago, when I was a babe in Christ, somebody stabbed me. It was my rule never to tell any human being

of a wrong perpetrated against me. But this time I said to myself, as I lay on my couch thinking it over: 'I must just tell Tom.' But the Spirit whispered, 'Love covers,' and I saw that I must not even tell my husband. Then I opened my lips to talk to the Lord about it in prayer, and more decidedly than before the Spirit said, 'Love covers.' I was ready to weep. 'Why, Father,' I cried, 'May I not even tell Thee about it?' Very tenderly He said, 'Love covers.' I rose instantly and went to my writing. Perhaps a week, perhaps a month, elapsed before I even recalled that I had been wounded, and then could not remember who or what had caused my pain."

These thoughts are just beginnings of our consideration of the thought that through your life there can shine the love of God as a light in this dark and perverse generation in which we live. "If human love does not carry a man beyond himself, it is not love. If love is always discreet, always wise, always sensible and calculating, never carried beyond itself, it is not love at all. Have I ever been carried away to do something for God not because it was my duty, nor because it was useful, nor because there was anything in it at all beyond the fact that I love Him? Have I ever realized that I can bring to God things which are of value to Him, not divine colossal things which could be recorded as marvelous, but ordinary, simple human things which will give evidence to God that I am abandoned to Him? Have I ever produced in the heart of the Lord Jesus what Mary of Bethany produced?

The Christian as a Born-Again Child of God

By WILLIAM EVANS, Ph.D., D.D.
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Text: I PETER 1:3—2:10

This is the first phase of the Christian life: The Christian as a Born-Again-Child-of-God *Obtaining* a Living Hope, (1:3—2:10).

The Very Contemplation of this Living Hope Arouses Joy Within the Heart (1:3, 6; 2:9).

How quickly and spontaneously the early Christians broke out into song! The faintest suggestion of their eternal inheritance caused rejoicing. Pliny the Younger was appointed by the Roman senate to investigate the sect known as Christians who had been accused of disloyalty to the Roman government. After an exhaustive and thorough investigation he reported to the Roman senate as follows: "All I can find out about this sect called Christians is that they pray to one called Jesus as God, they sing hymns, and they pay their taxes." That is a wonderful testimony, is it not—to sing while you pay taxes? Do we sing when we pay our taxes to the government?

Christianity is the only religion in the world that sings and that has a hymnbook—although we have been told that the Japanese are preparing a hymnbook for Buddhism. Christianity was born in a song. What an anthem the angels sang over the Bethlehem plain on that first Christmas Day of our age! Christianity has always been accompanied by song throughout these twenty centuries. No church service would be complete without its hymnbook. And Christianity will end in a song—the glad Hallelujah Chorus in heaven. See Luke 2:10-14 and Revelation 19:6.

Does the religion we possess break out into song? Or do we carry our religion on our shoulders as a burden instead of in our hearts as a song? The very thought of all that God has done for us, is now doing for us and will ultimately bring to fruition for us should cause thanksgiving and praise.

The Apostle then Describes the Nature of this "Hope" (1:4-12).

It is a "Living" Hope (1:3; cf. 1:23-25; 2:4, 5). It is a hope that quickens the life, the thought, the sentiments and the will. Some hopes are dead—they do not come to fruition, or meet our expectations. This hope is "living" because it is based on the resurrection of Jesus Christ from the dead. The resurrection of

Christ is not to be reduced to a Platonic doctrine of immortality. It was not necessary that Jesus Christ rise from the dead to prove that there is a life beyond. The Old Testament saints were quite convinced of an existence beyond the grave. The resurrection of Christ in vindicative, affirmative, authenticating—it is the sign manual of God the Father bearing witness of the reality, efficacy and efficiency of Christ's death on the cross as the atonement for our sins.

This inheritance is *incorruptible*—there are no seeds of decay in it. It is "undefiled"—some inheritances have been gained by means that are evil and iniquitous, the oppression of widows and orphans and the violation of the rights of mankind. It is "unfailing"—it lasts for ever.

> "It will always be new, it will never decay,
> No night ever comes, it will always be day.
> How it gladdens my heart with a joy that's untold
> To think of that land where nothing grows old."

Then, too, it is *invulnerable*—it is "reserved," guarded in heaven for us—in the place where neither moth nor rust doth consume, and where thieves do not break through nor steal. Not only is the inheritance reserved for us, but we also are kept for it—"We are kept by the power of God through faith, unto salvation ready to be revealed" (1:4, 5).

It is also defined as a *salvation*, 1:5. Salvation is used in three senses: past—He has saved; present—He is saving; future—He will yet save. "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver," (II Corinthians 1:10).

Our attention is drawn, in this verse, to salvation particularly in its future sense; to something which God has in heaven for a future revealing. What an apocalypse that will be when God pulls aside the curtain and lets us see the glory He has been saving up for us—"reserved in heaven for you!"

This salvation is declared to be the subject of Old Testament prophecy and angelic inquiry (1:10-12). There is therefore a predictive element in the Old Testament Scriptures. The inspired prophets saw far beyond their own day, times and horizon: "These things said Esaias, when he saw His [Christ's] glory, and spake of him," (John 12:41). Even though the redemption purchased by Christ did not involve the salvation of angels they nevertheless were deeply interested in man's redemption: "For verily he took not on him the nature of angels" (Hebrews 2:16).

Peter here praises the faith of his readers because the object of their faith was unseen. Peter had seen Jesus in the flesh; his readers had not, yet believed on Him. What a commentary on these words do we find in John 20:29: "Jesus said unto Thomas,

because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." "For we walk by faith, not by sight" (II Corinthians 5:7). "While we look, not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal" (II Corinthians 4:18). So we, today, are called up to believe in a Christ revealed in the Gospel but whom we see not with the eyes of our flesh. Such faith is more commendatory than that of Thomas or Peter.

The Epistle then Proceeds to Set Before Us the Responsibilities Arising from the Obtaining of this Living Hope (1:13—2:10).

These responsibilities are described in a general way as a challenge to the thoughtfulness regarding the inheritance we have obtained, 1:13; obedience in nonconformity, 1:14; holiness, 1:15-21; unfeigned love to the brethren, 1:22; the absence of malice and hypocrisy, 2:1-3.

A somewhat parenthetical statement sets forth the Christian Church as a *Spiritual Household,* composed of living stones, of which Christ is the Chief Cornerstone (2:5-10).

A brief word may be said by way of suggestion relative to each of these Responsibilities arising out of the Obtaining of the Living Hope.

First, we are exhorted to gird up the loins of our minds and do some *sober, real, honest, deliberate* thinking with reference to the Hope we obtained when we were born again in Christ (1:13).

This refers to the future revealing of Christ as well as to our past and present experiences in Him. There is a good deal of loose thinking, foolish speculating and silly philosophizing with reference to the glorious revelation that is to be brought to us when Christ comes. The doctrine of the Coming of our Lord has been called "the happy hunting ground of all religious cranks." But because some people talk foolishly about Christ's Coming let not that keep us from doing some sober thinking ourselves about it. Perhaps we do not believe in the Coming of our Lord; but have we ever really given it fair, honest, deliberate thought? Let us be honest in this matter and think the matter through for ourselves.

Second, our lives are to be characterized by *obedience* to God and not to the world's way of living (1:14).

The Christian has not only received an inheritance but also a new mold or form of faith and practice: "But God be thanked, that . . . ye have obeyed from the heart that form of doctrine which was delivered you" (Romans 6:17; cf. 12:1, 2). The born-again child of God will not continuously live in deliberate known disobedience to the will of God. Further, he will read his Bible with the purpose of finding out what is the will of God for him—something which Paul calls the studious doing of the will of God. See Colossians 1:9, 10. The controlling motive

of the Christian's life will not be "they all do it," but "what would Jesus have me do?"

Third, the Apostle exhorts Christians to *holiness* (1:15-21).

Three reasons are given for holiness:

First, "Be ye holy . . . for I am holy" (1:15, 16). The children are to be like the Father. It is interesting to note the three places where the expression "Be ye holy . . . for I am holy" is found: bodily cleanliness, reverence for sacred seasons and repudiation of the occult (see Lev. 11:44; 19:2; 20:26, 27).

Second, we are to be holy because God the Father is also God "the Judge" (1:17). Even the Christian cannot sin with impunity. What the Christian does, whether good or bad, will have its effect upon his future reward (II Corinthians 5:10). There is a dark line in God's face. He is not too good to punish sin as His punishment of the sinning angels, the antediluvian world and Sodom and Gomorrah show. See II Peter 2:1-13 and Jude 5-8. "Our God is a consuming fire (Hebrews 12:29).

Third, we are to be holy because of the great price paid for our redemption (1:18-21). We were not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ.

Do you ever ask yourself, "Is the Christian life I am living worth Christ's dying for?" This is a tremendous thought for us to dwell upon. The death of Christ delivers us not only from the guilt but also the power of sin. It deals not only with justification, but also with sanctification. Christ not only saves us from drowning, but He also teaches us to swim. If, then, the cross of Christ is not delivering us from the power of sin, we may rightly question whether it has delivered us from the guilt of sin. A hymn says:

> "He died that we might be forgiven;
> *He died to make us good.*"

Fourth, Peter refers now to the Conduct of the Christian in Relation to the Fellowship of the Saints—*the Relation of the Individual Christian to the Collective Household of Faith* (2:4-10).

Peter describes the Church as a Spiritual House built up of living stones (2:4-10). Our Lord had said to Peter, and doubtless Peter is here recalling what Jesus said, that He Himself was the Foundation Rock on which the Church would be built, and that Peter was a living stone, even as other true Christians are, of which this spiritual building is erected. It was as though Christ said to Peter, "Peter, you are a brick, and of such bricks as you—those who have confessed and believed in Me as you have—I will build My Church." See Matthews 16:16-18.

Peter exhorts to two things in particular with regard to the relation of the individual Christian toward the collective body of the saints:

First, his love toward them must be sincere, not feigned nor hypocritical (1:22).

It should be recognized that the relationship between Christians is much deeper than that existing between blood relations. If this were recognized among Christians, what a difference it would make! Husband and wife are "one body": the Christian united to Christ is "one spirit."

Second, in our relations to other Christians, we are to lay "aside all malice, and all guile, and hypocrisies, and envies, and evil speaking" (2:1).

In simple words this means that Christians will not give expressions to any sentiments or words that will injure or hurt the person or reputation of other Christians. There should be absence of gossip in the assembly of the saints. We look with disgust upon the child who gossips evil about his parents; even so should we look upon Christians who gossip about other Christians.

Peter closes his exhortation with these words, "As newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious" (2:2, 3). If we are Christians we will love the Bible. If we don't love it we are not Christians. You do not have to plead with a newborn babe to feed; it will feed; indeed, it seems that all a newborn baby does is to feed and sleep. If we are real Christians we will not have to be pleaded with to read and love the Bible, and feed on the Word of God. Jesus said, "If ye continue in my word, then are ye my disciples indeed" (John 8:31).

Why Christianity Is Not a Religion!

By ED HENRY
Evangelist

I hope to show the answer to the question which is my topic, or to find the answer with you, by directing our attention to a person—Philip. Now the greatest evangelist in the New Testament seems to have been Philip. Peter was not the greatest evangelist; he preached the greatest sermon, humanly speaking. I realize these things are possible of controversy; I recognize the right to a personal opinion, but in my opinion, Peter preached the greatest sermon. Paul was not the greatest evangelist. I think in a certain sense he evangelized, but he was not an evangelist. He was an apostle—the greatest perhaps. Philip was the greatest evangelist in the New Testament. Perhaps you don't know him as an evangelist, only as a deacon. Well, deacons are the stuff from which evangelists are made. Some of them, I mean. I ought to know: I've had two pastorates, and I know deacons. I've always enjoyed them, had a pretty good time with them. Philip was a deacon, became an evangelist.

I want you to think of him in connection with three simple words: BAN, RAN, CAN. God does, frequently, put a BAN on our activities. He did so in the case of Philip. Philip mightily moved Samaria; great crowds heard him; he had great prestige, and there was much JOY in the place. But God moved him; God put a BAN on his activity. I'm sure my fellow ministers know of what I'm speaking when I say that when we seem to be doing a successful piece of work in a certain field, and to us it seems highly productive, and God moves us, it hurts. No words can describe the heartache, the perplexity. I suppose Philip experienced this, though I don't read that he complained. I fancy him wending his way in the desert, the wind whipping his face with particles of hot sand, and down in his heart he's saying, "Oh, God, why did you do it? Why did you move me? I was doing a prepossessing piece of work; Lord, I was a sensation; why did you move me; what am I doing here?"

Oh, I know how he felt. God had put a BAN on his work. But I want you to notice what happened. Suddenly he saw a man, reading. All the soul-winner instinct that had made him a success in the city, drove him to that man's side, for it says that he RAN. He forgot all about his agony of soul, the loss of Samaria, for he had a passion for that man's soul, and I always like it when I read that he RAN. And, beloved, at the risk of being

considered trite, I want to say that many of our personal sorrows would be swallowed up and forgotten in the upsurge and onswing of the mighty inner drive toward somebody's salvation. Now he might never have made the pages of this Book, the Word of God, had he not gone when God said, "Go." He didn't understand it, but the angel of the Lord spake unto him, and said, "Go," and Philip went. He ran.

Yes, God put a ban on his work at Samaria. But something greater loomed upon the horizon of his experience. Observe the record and you'll find him asking this man, "Understandest thou what thou readest?" To which the man of Ethiopia replied, "How CAN I, except some one shall guide me?" Now if there was any field of interest in which Philip found himself at home, it was guiding the lost to Jesus. How CAN I? And how many would ask that of us, if we'd be like Philip? He RAN. At this point I remind you that I hope to gather my remarks around these three words: BAN, RAN and CAN.

Has God taken you from some favored spot or situation? You know sometimes we stand in mighty close potential relationship with blessing, and don't know it. I think of Russell Conwell, who derived over a million dollars from the delivery of his famous lecture, "Acres of Diamonds," every cent of which went into his great Temple University. Well, the story is told about a night when he was lecturing, and one man went, in company with thousands of others, to hear him. He tried his desperate best to see Conwell; you know some people can't hear unless they can also see, and I'm one of them; I want to see. Well, he sat right behind a woman with one of these gigantic picture hats. This was a colossal creation, and every time this fellow would lean to the right, this woman would swing this hat in the same direction—it had, by the way, a long hatpin sticking in it: it was in the days when they used hatpins, for sticking in hats, and other objects, maybe you've heard! Well, he couldn't see; when he'd lean to the left, there was that hat, almost putting his eye out with the hatpin. Finally he gave up in disgust, slumped down in his seat and gave himself up to other thoughts, as people sometimes do in church. Just at that minute Mr. Conwell shouted, "The trouble with you, brother, is your fortune is right in front of you!" The fellow sat up, as though he and Conwell were alone in the place, and as though the remark were meant for him alone. Then he snickered, and nudged the man next to him, "Well," he said, "if that's so, I guess my fortune is in that woman's hat." Then he got to thinking, "Well, why not?" And do you know he got out a piece of paper, and a pencil (now I'm not recommending this for church conduct while the preacher's talking); he began to draw a design for a better hatpin, and the story goes that he was offered FIFTY-FIVE THOUSAND DOLLARS for the patent rights. Yes, he was. Use your

ideas! Put 'em down! That's what God gives them to you for. You say, "Oh, I guess mine are no good." How do you know? Some of us reach thirty or forty or fifty, and we say, well we've made no sensational contribution to the world's material: we're failures. We're just ordinary. We're not famous. None of our ideas were noteworthy. Don't argue from that that they never will be. Put 'em down!

I preached in Oswald Smith's great church in Toronto a few weeks ago—The People's Church. It was one of the great thrills of my life. One of the outstanding things in that man of God's work, in my opinion, is the large number of Gospel hymns he's written. And do you know how? He put 'em down. He put 'em down. When a thought comes to him, he puts it down. B. D. Ackley writes a good deal of the music for Oswald Smith's songs. Mr. Ackley is in this crowd tonight, and I want to say that for nearly fifteen years he's been a very dear friend of the most practical sort. Mrs. Henry and I have a mighty real obligation to him. I might say also that just following this message Mr. Arthur McKee is going to sing Flora Kirkland's song, "After the Night," to which Mr. Ackley has just written the music.

You say, "What's that got to do with the subject, 'Why Christianity is not a Religion'!" I'm coming to that. You may stand tonight as close to blessing as that fellow in Conwell's meeting stood to the fifty-five thousand dollars—as close as these men of music stand to the inspired writing and playing and singing of the songs that come into your homes to provide melody moods with the Master. Philip stood at the crossroads in Samaria, and a wrong decision might have obviated his ever appearing in this Book. He RAN to do the will of God. When Philip accosted that man in the chariot, he didn't talk to him about his religion; as a matter of fact, he had none! Judaism isn't a religion, but I haven't time to go into that tonight; my subject is: "WHY CHRISTIANITY is not a religion!"

In connection with God's putting a BAN on his work, observe in Romans 8:26, in the American Standard Version; by the way, those of you using the Authorized Version will be most familiar with the translation "infirmities," in the plural. But notice the more accurate rendering, "And in like manner the Spirit also helpeth our INFIRMITY." We have only one infirmity—our lack of the knowledge of God. Our UNCONSCIOUSNESS of God. Freud has a word, "UNCONSCIOUS." All branches of psychology, schools of psychology, students of phychology have a word similar to that—a word referring to that area of the mind where we've repressed and inhibited things until they're no longer within the province of voluntary recall. That's what the psychoanalyst tries to do—reach into that area, recall the hidden things, drag them out where he can handle them, or, better, where YOU can handle them. The newer "free-association" method deals in a

like manner with our "UNCONSCIOUS" inability to adjust. In this connection, the writer to the Romans, dealing with what I've called our one infirmity, or lack of the knowledge of God, specifically says: "FOR WE KNOW NOT"—not "what to pray for." BUT, "We know not HOW to pray as we ought, but the Spirit himself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26, R.V.).

Observe to what length God has gone to care for our handicap. In the same chapter, the eighth of Romans, you'll note the: ATTENTION of God, in the verse just referred to; the INVENTION of God, "For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29), and the RETENTION: "Who shall separate us from the love of Christ?" Or, if you think in a more theological way than do I, you may substitute for those three words, the outline: SELECTION of God; ELECTION of God; and AFFECTION: "Who shall separate us from the **love** of Christ?" I wish I had more time to dwell on these, but suffice to observe the ATTENTION. The SPIRIT helpeth. I frequently am taken to task, when preaching or teaching on prayer, when I accept at its face value the proposition, "If ye shall ask any thing in my name, I will do it!" People usually do not understand that truth. It's in the Bible: John 14:14. "IF YE SHALL ASK ANY THING IN MY NAME, I WILL DO IT!" And that takes us over to the countertruth, Mark 11:24: "All things whatsoever ye pray and ask for, believe that ye RECEIVE them, AND YE SHALL HAVE THEM." People ask: "Isn't that dangerous? Aren't we going to get into trouble, just asking for anything?" But they don't understand. That doesn't mean some mystical, hocus-pocus conjuring up of a belief that doesn't exist! IT DOES mean that if you can't believe it, assuming you're a SPIRIT-LED soul, you're not asking a sensible, SPIRIT-GUIDED and SPIRIT-MOTIVATED thing. And that's because of the ATTENTION of GOD to the infinitesimal details of our daily lives; the SPIRIT helpeth our INFIRMITY, for "we know not HOW to pray as we ought . . ."

Yes, God puts a BAN on even our prayer life, knowing that we know not how to pray properly. I said a moment ago that Philip didn't talk about his religion. Well, what did he do? "He preached unto him Jesus." Before we build a conclusion on that, we'd better mention authority. I think the finest thing I've ever seen on the subject of inspiration, I found in a copy of *Winona Echoes*, and by the way, it seems to me that one of the most invaluable and inexhaustible supplies of sermon material for the preacher's shelves appears in *Winona Echoes*. Alva J. McClain advanced this thought, and one day when I told Dr. McClain that I'd been using it, he told me that he gave that message one year pinch-hitting for Dr A. T. Robertson, at Winona.

Well, he said it's probably incorrect, strictly speaking, to say the Bible is INSPIRED, although traditionally the word inspired has come to be a valuable form of expression respecting the inerrancy of the Book. The Greek word is *t-h-e-o-p-n-e-u-s-t-o-s.* Now I'm not a Greek scholar and don't know how you pronounce it; I imagine a safe guess would be *theopneustos*—sounds all right to me, anyway. That word actually means "EXpired"! To call the Bible "inspired" would logically indicate that God had breathed truth into something already existing, which is exactly what God did not! God breathed OUT His Word where nothing hitherto had existed: the Bible was "breathed-out" and became God's revelation. I'm glad I believe: I wouldn't want to be like the man who while he testified in this little bit of poetry to faith, himself had none:

> On a rather humble cot; in a very quiet spot
> On the suds and in the soap, worked a woman full of hope;
> Working, singing, all alone—in a sort of undertone—
> With a Saviour for a friend who will keep her to the end.
>
> 'Tis a song I do not sing, for I scarce believe a thing
> Of the stories which are told of the miracles of old;
> Yet I know that her belief is an anodyne of grief;
> And her Saviour is her friend; He will keep her to the end.
>
> I would not wish to strip from that washerwoman's lip
> Any song that she might sing, or any hope that song
> might bring;
> For her Saviour is her friend; He will keep her to the end.

Now I notice here something that thrills me: Philip didn't witness to this Ethiopian; that would have been good. He didn't talk to him about his soul, that also would have been good. He PREACHED unto him Jesus. And I find that a preacher is a preacher anywhere; He didn't need a pulpit, ornate architecture, crowds, or choirs; he saw a man, and ran after him to preach unto him Jesus. I've always been intrigued with the philosophy of John Dewey, who although he based his thinking on what I conceive to be the now practically unemployed evolutionary fallacy, nevertheless developed some important concepts. One of them was on thinking. Said John Dewey: "It is impossible for a man to say, 'I know', with regard to a specific subject or situation, unless he knows its connections." "And," said John Dewey, "thinking is the search for the connections!" If this be true, how interesting in that light appears the statements of the Lord Jesus Christ, "Ye search the scriptures, because ye THINK that in them ye have eternal life." Beloved, there's no salvation without thinking. Thinking is the art of doing WITH the mind what other people do TO it!

"Understandest thou what thou readest?"

"How CAN I, except some one shall guide me?"

I think of an elderly inventor in a town where I preached. He came to see the friends with whom I stayed. We talked about a number of things, and I didn't see that he had come to talk about religion until finally he forced the subject. He'd contributed a number of successful inventions to the government and had had them patented; he was a keen thinker. He said: "Now you take Confucius!" I said, "No, you take him; I don't want him!" He said "Well now, Buddha and Confucius, it's all the same!" "Yes," I said, "I believe that." He looked at me a minute, beneath shaggy brows, and then went on "Now take Mohammed." "No," I said, "I don't want him, either." He ignored this, and proceeded: "All religion is alike!" "Yes," I said, "I think you're right: I believe that!" "What!" he asked, "You do?" Well, he was dumbfounded. He said: "I thought you were an evangelist!" "Well," I said, "I hope I am, I'd like to be." "Well," he said, "now Christianity, and—" "Wope! wait a minute," I said. "Now a minute ago you were talking religion, and religion and Christianity are two vastly different things!" "Oh, they are?" he asked. "How do you get that?" "Well," I said, "the founders of those religions are dead, like the religions they founded; I do not mean that the religions do not persist, but persisting they are yet dead. But Jesus Christ LIVES, and I can prove it. Jesus said, 'I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live and whosoever liveth and believeth in me shall never die'." To make a long story short, we led that man to Christ and confession and prayer, but we did it by bringing him back again and again to the RISEN, LIVING Son of God. And Philip PREACHED UNTO HIM JESUS—the risen, living Jesus, because Jesus means life!

If you know Jesus Christ, you can sing with me, and preach and pray and live with me, "Or if on joyful wing, cleaving the sky, sun, moon and stars forgot, upward I fly, still all my song shall be: Nearer, Jesus, nearer to Thee, nearer to Thee!"

Why, this thing lives; Christianity is alive! I spoke a moment ago of the INVENTION OF GOD. Listen: Sin, salvation, the world, thought and purpose, the incarnate Word of God, you, your life, your soul, objectively, purposively and subjectively, all —it's all the creation, the invention of God: it's His machine. Now you say, "Oh, Mr. Henry, you're not going to tell us God created sin, are you?" Well, no, I'm not, really. I don't know! I don't know whether you know. And I don't know anybody that does know. I AM saying that to my mind there's a sense in which there's a necessity for sin. Now a man builds a machine with the potentiality for breakdown; this pulpit can't break down. You can break it down, but it can't break down. Why? Because

it doesn't run! It has no performance-power. A designer builds a machine to perform, to operate. Operation involves movement, friction, resulting in breakdown.

Now a machine has a right to cry out to its maker; when those gears crash, strip, splinters of steel go flying out into space, and you hear a clattering and clanging. It's the machine crying out to its maker for help. The maker repairs. And we cry to God for help. He's our Maker. And God was in Christ reconciling, REPAIRING the world unto Himself, if you please. *If* the sole purpose of man is to contribute to the glory of Jesus Christ, and it is, then he's obviously designed to attain maximum efficiency at the minimum of cost and breakage; but he's possessed of the potentiality for breakdown. Religion is like this pulpit: it doesn't do anything; you can do things with it, but it's inanimate; it has no life. CHRISTIANITY RUNS! And God can repair, and God does repair its breakdowns!

In my first pastorate, just a little church; we had about thirty-five young people between the ages of fifteen and twenty-two. A great bunch they were, and we had great times. They went out into the community and distributed tracts from house to house. Two of them, two precious young girls, about eighteen years of age, somehow got to an adjacent community and found a house the nature of which they did not know. I doubt very much if in their innocency they would have understood much, had they known. Liquor was made and sold in that house—you couldn't call it a home—and about as motley a crew of riff-raff gathered there as you'd find anywhere. But do you know, on a bed in a room in that house they found a woman sick, her body partially destroyed by cancer, waiting to die. They didn't talk to her about religion, about their church, about their pastor; they preached unto her JESUS, and they led her to Christ.

Now I must close, but I want to say that when I was about twenty-three years of age, in the city of Buffalo, New York, at the invitation of a man who'd preached unto me Jesus, one Sunday morning I arose and, turning, said to Mrs. Henry, "Here I go!" and I started down that aisle. Looking over my shoulder I saw her coming with me, and there that morning we found Jesus Christ. We were born again. You can grow up with a religion, or you can learn a religion; you can acquire one, but you must be BORN to live. Christianity is life.

One day my spirit was filled with rebellion;
Dark was my pathway and burdened my soul.
No hope had I and no light in the darkness,
Till Jesus came and love made me whole.

Then I was told it was all a delusion,
God was a myth, and my faith all in vain.
'But,' I replied, 'I am happy in Jesus;
If a delusion, Lord, let it remain.'

I am so happy, so happy in Him—
Jesus who saved me from sin and despair.
How could I doubt Him, how live without Him,
No one but Jesus could banish my care.

We found Jesus Christ, and we found life. I wouldn't take anything for just one blessed moment with Jesus Christ, who broke out the blood-stained banner of eternal freedom over the seas of sin at Calvary.

The stars shine over the earth,
The stars shine over the sea;
The stars look up to God,
And the stars look down to me.

The stars shall shine a thousand years,
A thousand years and a day,
But God and I will LIVE and LOVE
When the stars have passed away.

All sane people want life and love; God offers both.

Spikenard Very Costly

By HENRY HEPBURN, D.D.
Minister, Buena Memorial Presbyterian Church, Chicago

Text: *"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment"* (JOHN 12:3).

Certain places on earth will ever be associated with persons or deeds. Gettysburg is linked with a great battle and the address of Abraham Lincoln. Trafalgar Bay and Nelson's name are forever wedded. The pass at Thermopylae, the thin red line at Waterloo and the little Belgian guards at Liege can never be forgotten. There are also tender memories of immortal loves that cling around places.

Go down to Ayr by the river Doon and you feel the spirit of Robert Burns as a living presence. Wander along the beautiful lake road at Windemere, and William Wordsworth seems to walk with you and guide your thoughts. Speed away until you stand in far Galilee, by the shores of that lovely lake, and you can almost see the Lord Jesus Christ at your side.

A beautiful memory has come to be associated in a not very strange way with a perfume. We somehow think of the influence and lives of people in certain places through the sense of rare perfumes. No one of sensitive nature may go out to Malmaison, twelve miles from Paris, and walk about those beautiful grounds without being touched by the story of the sorrow, tragedy and love of the Empress Josephine. But if one be so dull that no fragrance of that life is known, by entering Josephine's private apartments one may actually note the odor of musk of which she was so fond and which yet clings to her rooms, though she has been gone these many years.

Three characters stand out in our lesson, which is recorded by Matthew and Mark as well as by John.

MARY

Mary, one of the sisters of Bethany, we find, as ever, revealing a marvelous love for Christ. She is found sitting at His feet and sacrificing her treasure that the Lord might be honored, one who in her devotion held back nothing, but with utter abandonment of every selfish interest followed the Prince of Peace.

JUDAS

What a contrast with Mary: a man who the records say was a thief, although a member of the apostolic band, loud in his criticism, apparently eager to care for the poor, but plotting to betray his Lord. This very thing he did within a few hours, selling the Saviour for thirty pieces of silver (which was the price of a slave). His words reveal a hawk-like nature in pursuit of a dove.

OUR LORD

How wonderfully the Lord Jesus shielded His faithful servant in her tuberose-like devotion, by approving her work, speaking His word of appreciation, interpreting her inner purpose and so making her gift a tribute of real praise and true blessing to Himself.

"Pure nard"—the word may mean "pure" or "liquid." The nard is said to be made from a plant which grows in India, the oil of which is enclosed in flasks and sealed; and the neck of the bottle must be broken to release the perfume. (Mark 14:3). Matthew and Mark mention the head of Jesus and say nothing of the feet. It was a custom among the Orientals to anoint the head and feet of a guest as a token of special honor (Psalm 23:5). For Mary to wipe Jesus' feet with her hair was extraordinary, because Oriental etiquette forbade a woman to appear in public with unloosed hair. Mary's action was thus unusual, but testified to her deep love for Christ; for, not content with the usual marks of respect, she wished to express in her own way her special devotion. It was an instance of zeal breaking through the bonds of custom for a noble end, yet there was nothing indecorous in her conduct.

Both Matthew and Mark tell us that Jesus, a few days before His suffering, had come to Bethany and sat at meat in the house of Simon the leper. Thus we read in Matthew: "There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head." And John gives us this report: "Then took Mary a pound of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." Matthew and Mark both speak of a woman only; John names among the persons present, Martha, who served, and Lazarus, who also was one of them that sat at the table with Him. "Then took Mary a pound of ointment and anointed the feet of Jesus."

There seem to be a difference in the viewpoint taken by these different writers. In Matthew's Gospel, Christ is generally represented as the great King of the people of Israel. Matthew directs our attention to the fact that the Lord has received from the hands of a woman an anointing as Prophet, Priest and King, whereas it is John's mission to show unto us Mary in her distress and her sorrow, in her faith and her love, and we see her bowed down at

the feet of Jesus in deepest reverence; we behold in her a type of the Church of the cross, bowed down in acknowledgement of sin and guilt, yet looking up in true humility of faith to her Lord and Master, and where there remains a possibility only of salvation by grace alone and not by works John takes those to whom he writes, by the hands and leads them into a garden planted and nurtured by the Master Himself, and in this garden he shows them the finest and most fragrant flowers and the noblest and most delicate fruits, from which may be learned wonderful spiritual lessons

CONTRASTS

In the Gospels we have the record of another woman anointing the feet of Jesus. Each anointing occurred at a supper and the host's name was Simon. The women who wrought the deeds were both criticized and both kindly gifts were defended by the Saviour. But there the similarity ends, for the first supper was at the home of "Simon the Pharisee," and the second, of "Simon the leper," a man who had been healed of the Lord, the father of Lazarus, Martha and Mary. In the first instance the woman was a sinner and nameless. In the second the name was not mentioned by two of the writers, but John inserts it in his Gospel written long afterwards and tells us it was Mary of Bethany. In the first instance, "Simon the Pharisee" was a doubter, but in the second, "Simon the leper" was a believer. In the first instance the critics of the woman are unknown, but in the second the record tells us that Judas and the disciples murmured against her.

Three of the divine writers tell the story and reveal the preciousness of the gift—nard very costly which was usually contained in a soft marble vase, and the probabilities are that it was Mary's most precious possession. We are indebted to Judas who tells us the exact value in the coinage of his day. The amount of a full year's salary earned by a day laborer was the price of the precious vial, but the Lord accepted her gift as a priceless revelation of her heart's devotion, and the fact is that He will not accept less than the best. To plan to deprive Him of His Lordship means to lose all. As we think of what she did and how she did it, we realize that she was willing to take the servant's place in her devotion to Christ; she did not—as do many Christians—seek to pay others to speak for them or to do their works. Here is a gift of devotion that has no ulterior motive and looks for no human reward.

Many years ago in the city of Hartford, Connecticut, a large sum of money was raised in order that a memorial might be erected to the memory of those who had gone from that city during the Civil War and laid down their lives in a last full measure of devotion. At a great meeting of those who had given the money it was proposed that a memorial hospital be erected, but General Joe Hawley made a passionate speech declaring that the men who

died had no ulterior motive in their sacrifice but gave their all, and why should those who were presenting the memorial seek to secure a personal return from a memorial gift. His speech carried the day for an unselfish monument which still stands in that city in remembrance of glorious deeds wrought for God and country.

I. THE PERFUME

The word "perfume" comes from two Latin words: "per," meaning "by or through," and "fumus," meaning "smoke," conveying the idea of incense. It was as incense that perfume was first used. "The mere mention of perfume," says Mrs. Fred Wyckoff, "carries us over the length and breadth of time, for the story of perfume is the history of the human race." God has given man five senses and has made wonderful use of them. Have you noticed that in the Holy Communion service there is a touch upon each of the five senses, the taking and breaking of the bread and the pouring of the cup in sight of the people. The tasting of the elements and the odor of the bread and the cup leaves an impress upon all of the senses.

Perfume was one of the original secrets of the universe, and those skilled in the science of perfumes are greatly esteemed. While today there are one hundred and fifty thousand perfumes listed, yet we are told that it takes a full year to develop a new perfume. The first mention of perfume found in the Bible is that of the men who were carrying the balm of Gilead to Egypt as they bought Joseph on their way down. In Exodus 30, God gave Moses explicit directions for the compounding of a holy, fragrant oil used in the tabernacle services, and the people were absolutely forbidden to make any like it for their own use. Paul, in II Corinthians 2:15 says: "We are unto God a sweet savour [or fragrance] of Christ." Perfumers are constantly striving to develop new fragrances. They declare that the jasmine is most lasting. At Luxor, an archæologist found an ancient tomb in which a princess had been buried four thousand years before, and the perfume was still noticeable as they uncovered the vase in which it had been placed.

Our text tells us of a perfume more precious, more lasting than this, for as long as the world shall stand, that which Mary did as a gift for our Lord shall be told in remembrance of her. John, writing more than sixty years after the event, still remembered the sweetness of the odor that filled the house and the preciousness of Mary's love that suggested the gift.

II. THE PRIVILEGE

Let us think of the reason for Mary's act, which was one of pure love without hope of reward, with no pledge of payment to salve her won heart—the gift of her devotion. She had reached the beautiful stage when love seeks an outlet as has been so aptly said, "She must break her cruse or else her heart would break."

So she had in her devotion found a means of expression which deeply moved the heart of the Saviour. The shadow of the cross was over His life. The winding sheet of His tomb was already high upon His breast. The burden of the world's sin was now crushing His heart.

To the Lord Jesus, burdened with the sorrow of the world, Mary's gift was an intimation that she knew His goal was the cross and she did it for a love that seeketh not its own. To her the hour was one of high privilege.

Yet how much did she give? Observe that she did not carefully pour out just enough of the costly spikenard to make a pleasant impression and win for herself the odor of sanctity—like some who give the cheapest possible gifts to keep up appearances. There was a holy abandon in Mary's giving—no counting of the cost, no thought as to what others gave or did not give. Mary was like the widow who gave her two coins which was her entire living, fully revealing the fact that there are times when it is unworthy to count the cost, when we should give our lives, our strength, our all, and forsake the cold, calculating state of mind. It strengthens us to realize the beautiful devotion of those who forsook all and followed Him.

Judas Iscariot spoke of the poor, but who was poorer than the Lord Jesus—who emptied Himself of the glory which He had with the Father and came to walk in the humble ways of men, His cradle a cattle manger and His first bed a bundle of straw? He preached from a borrowed boat, with no place to lay His head. Giving His all for the world for which He was soon to die upon the cross, there was no holding back in the life of the Lord Jesus. Where could you find greater poverty than His? Love has clear eyes, and Mary saw more deeply than did the apostles; so her gift was love's doing and love's daring in preparation for the Lord's death and burial as He poured out His life a ransom for the sin of the world.

III. THE POSSIBILITY

We have already noticed the holy passion of Mary's love and that the pound of ointment was completely given. It was meant entirely for Christ, and the glorious sweetness of the gift lay in the passionate outburst of devotion given to the Lord alone, not to be seen or noticed of men, but to cheer and encourage Him for the battle day of the cross that lay just ahead; yes, and His rest in the grave.

A society woman recently looked upon the beautiful faces of her friend's children and said, "I would give my life for two children like yours." "And that is exactly what they cost," quietly replied the mother. Into these young lives she was emptying her own youth and beauty. It was at heavy cost, but the result to her had been a great joy.

The story of Grace Darling, on a September day long ago, stands out in the annals of time as a glorious deed wrought for others. On the English coast, a frail girl with a valiant heart and an unselfish life, urged by her very determination, compelled her father to join her in a venture that gave promise of death but resulted in life to shipwrecked mariners who, although in jeopardy of their lives, were rescued from a watery grave by a frail girl's high resolve. Her deed can never be forgotten.

The broken alabaster box was in striking contrast to the continual self-seeking of the disciples. In most tender and sacred moments there was strife among the disciples concerning which of them should be counted the greatest. Even the sanctity of the upper room was thus sullied; only by the power of the Pentecost was the selfish spirit taken from them.

IV. THE PRECIOUSNESS

It was the custom for a guest to be received by the host, allowed to recline upon a divan, while a servant removed his sandals and bathed his tired feet with cold water, wiping them gently with towels provided. As Christ lay at the table, Mary came in, knelt at His feet, broke a flask of nard—most precious—bathed those feet with the ointment and then gently wiped them with her own beautiful hair. Slowly, very slowly, the odor stole out into the room—the beautiful gift spoke no word but yet all those at the table became conscious of its preciousness.

Judas knew its value. He was a merchantman from Jerusalem. John did not. John was a fisherman. Yet he never forgot the odor. John was not used to the more beautiful things of life. The first time John smelled that wonderful perfume, it was stamped forever upon his memory. He said, "The house was filled with the odour of the ointment." Yes, the perfume of that act will yet reach the farthest confines of the world. It was an age-long gift and through Christ made to be eternity-wide.

Mary did not seek to imitate Christ but to manifest a love for Him and it is well for us to remember that in our ardor we must not try to simply be like the historic Christ, for if we do we shall be sadly disillusioned. God does not want imitations of our Lord, but if He be enthroned in our hearts by the Holy Spirit we will be able to manifest Him and satisfy the Heavenly Father's heart.

"The house was filled with the odour." Mary used no common ointment but the finest she had. As Talmage says, "The odor that filled Simon's house was not half so sweet as the spirit that filled Mary's heart. She considered nothing too good for her Lord. Some folks imagine that religion is a kind of rubbish heap whereon they may pile the things they cannot use." Is it not perfumed discipleship the charity of that New York lady, who last summer, turned her beautiful residence near Riverside Drive over to the parish to be used for four months as a home for invalid children from the tenement houses? And scores of convalescent

children from the hospitals, the clinics and the unwholesome conditions of the tenement houses went to their homes wonderfully benefited and in some cases entirely restored, after weeks of fresh air and loving care. Was not this a fragrant gift?

Some one tells this story that shortly after the death of Phillips Brooks, his older brothers said to Dr. McVickar: "Phillips might have saved himself and so prolonged his life. Others do; but he was always giving himself to any who wanted him." Dr. McVickar answered, "Yes, indeed he might have saved himself, but in doing so he would not have been Phillips Brooks. The glory of his life was that he did not save himself."

Probably it was only an afterthought that made her decide to anoint Him beforehand; in any case, it was a glorious deed that she wrought, for, the women came later with spices only to find an empty tomb. They failed, for the opportunity of anointing Him was past. It is passing today—not in realms of glory will we be able to share in His suffering or pour out our lives in helping bear the cross. It is here and now that such services may be ours. If not now, the opportunity is gone forever.

V. THE PERFUMED

Do you think it all sacrifice? Oh no! Mary gave all of her perfume to Jesus, but she got back as much as Jesus did. He was perfumed for His burial and went to the cross after standing in Pilate's hall, and although His body was crimson with Gethsemane, the crown of thorns and Pilate's scourging, yet there was the aroma of her gift upon Him. Mary's hair with which she wiped His feet, for years afterward would also retain the perfume, for this precious nard entered the very fiber of her tresses. The house in which it was poured out would never lose the perfume and, were it standing today, would still be sweet with the odor of the gift. Did not our Lord say that "every one that hath forsaken houses or brethren or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold and shall inherit everlasting life"?

Mary not only gave the best she had but gave *all* she had. She not only emptied the cruse but broke it and thus gave it to the last drop; and it is a true and blessed fact that only broken hearts and broken lives can follow Him who poured out His soul unto death for us. He gently breaks down our wills and our hearts with love and kindness rather than a Gethsemane of suffering. But both are often used by the Celestial Surgeon. Oh! the lavishness of love that turns a miser into a spendthrift and also transforms the affections into spiritual beauty! When Andromache said to Hector "My hero, thy great heart will wear thee out," she meant that the love shut up within him would rush forth with a wild energy that would destroy him. Let the human love be fired with the divine and all pain and drudgery will be forgotten in the joy of the coming triumph.

Think of David Livingstone, in the heart of the African forest, by the side of a rude bed formed of boxes, upon which lay his dead wife. Stunned with grief, weeping like a child, what a wail was that which rent the African midnight "O Mary! My Mary! How often we have longed for a quiet home since you and I were cast adrift." But such was his love for the Man of Calvary that he choked back his grief and went on bravely pouring out his very life in the lavishness of love for the enslaved millions of black men. David Livingstone gave all he had and Mary gave all she had, and both have spanned the ages with the glory of their sacred deeds.

VI. THE PROPHECY

The Saviour said that that which she had done would be told as a memorial of her wherever His Gospel was preached. Never a heart that is poured out for Him shall lose its reward, and while the world may pass by the deed, never seeing, never heeding, yet the Lord knows all about it and a book of remembrance is being written. No deed is wrought for Him but will receive its eternal reward.

Watts, the artist painted his picture "Sit Transet", then wrote around the margin: "What I spent I had, what I saved I lost, what I gave, I have." These words are but an echo of our Saviour's statement that if we are to save our lives we must lose them. For believing hearts comes the opportunity of looking, living, loving and giving always and everywhere for Him.

THE GREAT SECRET

Sitting at Jesus' feet, a deeper note had come to her life and the motive that domineered her thought and purpose was a result of knowing the mind of Christ. Mary above all things took time enough for holy living.

"Take time to be holy, speak oft with thy Lord;
Abide in Him always, and feed on His Word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek.

Take time to be holy, the world rushes on;
Spend much time in secret with Jesus alone;
By looking to Jesus, like Him thou shalt be;
Thy friends in thy conduct His likeness shall see."

Let us learn first: When we come to the Lord there is an intuition that will cause the believing heart to see deeply into the thought, the purpose and plan of the Lord Christ. The Holy Spirit will enable the heart to pour forth its all, like water, that the Redeemer may see of the travail of his soul and be satisfied.

Second: There will be an unselfishness and freedom in all of life and its work. A group of Christians recently sent a check to help in the Lord's work and with the check came a letter saying, "Our Lord is coming back, and should He come soon we would not like to have Him find us with so much money selfishly hoarded."

Third: Always in our gifts we should give ourselves; as Lowell tells us, "The gift without the giver is bare." A loving and devoted heart made the two small coins of the widow more precious in the eyes of the Lord than the careless benefactions of the wealthy. Even without money we can give sympathy, appreciation and love. A boy begged to see his father as he lay in his casket and said, "I want to see his kind face and gentle hands again."

Mary gave her best to Jesus while He was living. There was no fragrance in the statue erected to Melanchton at Geneva hundreds of years after he had been burned at the stake. There is no beauty in the canonization of Joan of Arc now when the commonest kindnesses were withheld her while living. It is too late to praise the virtues and goodness of your friend after he has passed away, starving for a little mede of appreciation and praise. Tons of flowers on his grave now will not exhale so much fragrance as one violet would have done, placed in his hand while living.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say before they go. Send the flowers you mean to lay on their caskets to brighten and sweeten their lives before they die.

Let us learn to anoint our friends beforehand for their burial. Post-mortem kindness does not cheer the burdened spirit. Flowers on the casket cast no fragrance backward over the weary way.

THE ARTIST'S PICTURE

An artist painted a picture, and as he worked upon it his friends noticed that even as the picture gained in color and beauty, the artist grew whiter. Many came from far to look upon it and marveled at its scarlet tones, revealing the Saviour's face and sacrifice in a wonderful and glorious way. The secret of the crimson color was unknown until one day they found the artist dead by the side of the completed picture. It shone in the morning light most marvelously, and beside it the white-faced one who had with tireless devotion wrought for years upon it, and the secret was at last revealed. A small wound over his heart told the story. It was the crimson of his life's blood that he had mixed with his paints. There was no saving of self for this devoted artist who gave his very blood to the last drop to honor his Lord.

Mary never for one moment regretted that she had given her "spikenard very costly" to honor her Lord, nor will anyone of the blood-washed host have a regret for following in the way the Saviour leads. Jesus said that "if any man would come after me, let him deny himself, take up his cross and follow me." Christ, for the joy that was set before Him, endured the cross, and gives us the glorious privilege of following in His train.

The Meaning of God

By DR. J. A. HUFFMAN

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I. THE MEANING OF GOD CREATIVELY

That there must be a cause somewhere in the universe adequate to produce it is conceded by all rational thinking. No intelligence demands an argument on this point.

The earth, the solar system, to its most recently discovered planet, Pluto, the thirty billion similar systems concerning which astronomers tell us, all related to some greater universal center, and even we our very selves argue conclusively the existence of an adequate cause. The fixed stars, declared to be suns of other systems, so remote that thirty thousand years with light traveling one hundred and eighty-six miles per second are required for light to reach the earth from these remote stars or suns, are included in the great universe of God. What the two-hundred-inch telescope reflector which is now being prepared, and which will be located on Mount Polomar, in southern California, will reveal cannot yet be predicated, but of one thing we are certain, that whatever will come within the range of this giant telescope, all belongs to one great universe.

That the cause must be greater than the effect is also easily seen. When the whole of the universe is reckoned with, including personality, the cause which produced it must be greater than all.

All down the millenniums the human race has sought to discover this cause and to name it. In some of their noblest attempts to discover this cause, men have called it by the name of Thor, Ra and Atom. The Holy Book, which we call the Bible, designates this universe cause as God.

The earliest page of the Bible begins with these significant words, quoting the Hebrew literally: "In beginning God," and immediately predicates of Him creatorship: "God created." It is to be observed that the Bible nowhere argues for the existence of God, but assumes His existence from the first word of Genesis to the last word of the book of Revelation. If no argument is needed for the existence of the sun, much less would an argument be needed for the existence of God. It is interesting to observe the irony with which the unbeliever is cited and dismissed in Psalm 53:1, which reads: "The fool hath said in his heart, There is no God." Without even arguing the matter, the Psalmist dismisses it forthwith.

II. THE MEANING OF GOD SUSTAININGLY

That the Creator of the universe continues as its Sustainer needs no argument. God did not create the universe and then absent Himself from it. The existence, the perfection and the precision of the universe argue a Creator who still lives and who is still on His throne. Morally speaking, all may not be right with the world, but the Ruler of the universe is still administering its affairs. The recurring of day and night, the coming and going of seasons, the eclipses of sun and moon, the appearances of comets, all of which are predictable with minute precision years in advance, are evidences of a master hand still at work.

III. THE MEANING OF GOD REDEMPTIVELY

Whether man would have it so or not, the universe, as we know it, is a moral universe. The Creator did not discontinue His creative work at the soles of men's feet, but placed within the world responsible sovereign beings. A moral universe with sovereign human beings required, and continues to require, freedom of choice. It appears as though God took a tremendous risk in the creation of sovereign human beings, for well He must have known that this freedom would be misused; He must have known long in advance of the calamity of the human race which we call the fall, but despite all this, He chose to create man sovereign.

Redemption, with all that it includes, is the remedy which God provided for the racial catastrophy which we call the fall, in the person of His Son, Jesus Christ, and His death on Calvary. Whatever else may be said of the marvelous plan of redemption, one thing should stand foremost in our thinking: redemption was not an afterthought but a forethought with God. In Ephesians the first chapter and the fourth verse it is specifically stated that even before the foundations of the world were laid, God chose that men should be made holy in Christ. It may be entirely impossible for the human mind to grasp the significance of God's great redemption, and harmonize it with the present condition of the race, but the Apostle Paul in the great classic passage of Philippians 2:5-11 climaxes with these words: "Wherefore also God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Could we see as God sees, we would have no difficulty in discovering that throughout the whole creation, the fall of the race and God's great redemption, God, the Father, will be glorified.

There are those who have difficulty in harmonizing the sovereignty of God with the freedom of man. Between these two sovereignties, however, there can be no clash or contradiction, for the sovereignty of man is included within the scope of the sovereignty of God. This truth was beautifully illustrated by Dr. Charles R. Blanchard, who

in speaking on the subject of prayer asked: "How can God be sovereign and answer prayer?" In other words, he was asking how God could be sovereign, and yet allow even a small sphere in which man may be responsible that certain things come to pass because of his praying. He then answered his own question as follows: "God can be sovereign and answer prayer, because God, in His sovereignty, has declared that He will answer prayer." There is, therefore, at least a small garden in which man may, relatively speaking, be creator; for his choice will bring something to pass which would never have come to pass had he not chosen to pray.

The scope of God's great sovereignty is the universe, concerning which He does not consult mankind, and with which man has little or nothing to do. The earth moves in its orbit about the sun annually and rotates on its axis daily without man's intervention. The seasons come and go independent of the moods of men.

Contrasted with God's great universal sovereignty, to man is committed a garden in which his choices are sovereign. Someone has said that when God desires to grow a beautiful rose He lets man help Him, but that when He desires to paint a glorious, gorgeous sunset, He permits no one to assist. Perhaps in the same imagery is found the explanation of the comparative sovereignty of God and of man. The sovereignty of God is universal in scope, while that of man is limited to his little garden, and that garden of sovereignty is marked off by God Himself.

IV. THE MEANING OF GOD EXPERIENTIALLY

Jesus revealed God as the father of all born-again persons. God is the Creator of all men, but can only be, in reality, the Father of those who have been born from above.

The non-Christian cannot find God anywhere, while the Christian can find Him everywhere. The infidel astronomer argued the non-existence of God because he had swept the heavens many times with his telescope and had not seen Him. An outstanding nominally Christian astronomer confesses that he cannot find God in the universe. The reason for this is that he, too, has evidently searched for God by the use of the telescope. Herman VonBerge has beautifully expressed this truth in a poem which has been set to music, from which the following lines are taken:

"I sought Him in the silence
Of th' eternal hills,
When dawn's resplendent glory
The vast horizon fills.
Oft in the stillness of the night,
I sought Him in the starry height,
But, oh, the rapture and delight,
I found Him in my heart."

How true! God can neither be found by the use of the telescope or the microscope, but must be found first in the heart, and when once found in the heart, can be found everywhere.

It is said that the pious Kepler who had computed the earth's movement in its orbit about the sun, mathematically, and then had waited long and painstakingly until he had proven his computation by observation, exclaimed: "Oh, God, we think Thy thoughts after Thee." A Christian teacher of science is reported to have admonished his class as they were completing an important experiment in the field of chemistry: "Let us be very reverent for God is about to speak."

We could possibly close this brief attempt to appreciate God in no better way than to quote the lines of Maltbie D. Babcock:

"This is my Father's world,
And to my listening ears
All nature sings, and round me rings
The music of the spheres.
This is my Father's world:
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world:
He shines in all that's fair;
In the rustling grass I hear Him pass,
He speaks to me everywhere.

This is my Father's world,
O let me ne'er forget
That though the wrong seems oft so strong,
God is the ruler yet.
This is my Father's world:
The battle is not done;
Jesus who died shall be satisfied,
And earth and heaven be one."

A Question Asked and Answered

By EVANGELIST BOB INGERSOLL

"What have I done to be lost?"

This question has been asked over and over again, and I believe it has been answered by every evangelist, Bible teacher, pastor, and preacher. In the simple language of Jer. 8:9: "Ye have rejected the word of the Lord."

There are many people who can see the faults and sins of others and immediately there is a comparison made. "But they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (II Cor. 10:12), and no doubt use the words of the Pharisee, "I thank thee [God] that I am not as other men are"; and nine times out of every ten, they immediately start to answer their own question, for instance:

A. "I belong to church (notice *a* church); I give to every good cause; I am not unjust, I am fair in all my dealings and considered a good man in my community. I belong to the lodge, and I believe if any one lives up to the teaching, he would not go far astray, and eventually reach heaven.

B. "I was born in a Christian home, father a godly man, mother one of the finest Christian characters you would ever meet. They prayed, and the family altar was given its place in our home. I lived in that atmosphere of a godly, pious home all my life. I never did wrong or harmed anyone that I know. I just believed I was a Christian. What more can I do, and what more does God require?

C. "I am not a bad character, I do some things that some Christians I know do not do, but I can not see any wrong in them, and you know the saying, 'Everybody is doing it.' I am falling in line with the crowd. Are we all going to hell because we do these things, and all the rest going to heaven because they do not do them?

D. "I try to do my best and hope I shall get my sins forgiven. I am sincere in doing all I can to make this world a better world to live in, and by God's help, bring the kingdom of peace to this world. I take the Golden Rule for the guide of my life, the Fatherhood of God and the brotherhood of man, and I believe I am my brother's keeper. What more does God want? What have I done to be lost?

E. "I am baptized, and from the time I can remember I have taken Communion. The Ten Commandments and the Sermon on the Mount are the true pattern for the people to live by. Be subject to the powers that be for they are ordained of God. I believe it is the life you live, and not so much what you believe or say. What have I done to be lost?"

All of these are commendable, right and good, and I am a firm believer in every one, especially in the family altar, Bible reading and prayer, and if these were given their rightful place in the home, nation and government, because of faith in Jesus Christ, we as a people and nation could call upon God in these terrible, troublesome days and God would hear us. Notice in Ps. 50:15: "Call upon me in the day of trouble: I will deliver thee." When? "In the day of trouble." Our nation has progressed intellectually, financially and scientifically, but in doing so it has forgotten God, and like the man that went from Jerusalem to Jericho, in Luke 10:30, "Fell among thieves." Our nation has fallen among thieves, and it has been robbed of the family altar, Bible reading, faith in Jesus Christ, and home life. When you rob a people and nation of these, you leave it stripped, bruised and wounded, like a ship without a rudder, tossed to and fro on the waves of this old troublesome world.

Hear me, Boss, let us get back to the family altar, Bible reading, faith in Jesus Christ, praying, loving Christian homes. Then God will hear us when we call and deliver us in the day of our trouble. You can not enslave a people who have felt the touch of God through Jesus Christ upon their lives, for there is a deep conviction in their hearts that God is still on the throne.

The question, "What have I done to be lost?" can only be answered by the Word of God.

It is not a question of doing the best you can; not a question of being sincere in what you do to make this world a better place to live in or to bring the kingdom of peace to this world. It is not a question of going through the baptismal waters, or of the Communion table, living up to the teaching of the Sermon on the Mount, or of the Ten Commandments, taking the Golden Rule for your life's guide, believing in the Fatherhood of God and the brotherhood of man. It is not a question of belonging to a church, being just and fair, born of Christian parents, family altar, Bible reading, living in a pious, godly home. It is not a question of what you did, whether it be good or bad.

The great question for you to ask is: "What have I done with Jesus?" Jesus has done His best; He can do no more; He died in your place, and in dying, the full judgment of your sin was placed upon Him. He died, "the just for the unjust, that he might bring us to God." "Who his own self bare our sins in his own body on the tree." He was delivered for our offences. "In the out-flowing of the blood of Jesus on the cross of Calvary was the in-flowing of salvation for every lost soul." You are included.

Let us look to the Word of God and see what it says, and find out why people are lost and condemned before God, whether they be good or bad.

"There is none righteous, none that doeth good."—All guilty, no difference, for all sinned. "By one man sin entered into the world, and death by sin. By the offence of one, judgment came upon all.

By one man's disobedience all were made sinners. The heart is deceitful above all things and desperately wicked." Every man at his best state is altogether vanity. "For there is not a just man upon earth, that doeth good, and sinneth not. Who can say, I have made my heart clean, I am pure from my sin? If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make him a liar, and his word is not in us. All we are as an unclean thing, and all our righteousnesses are as filthy rags. Though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God."

Holding a meeting in ——— I was speaking on the subject, "Good or Bad." I laid before the people the facts: why they were lost sinners, why they needed a Saviour, and how they could be saved. A fine young fellow was in the audience. I could see by some expressions on his face that the message was being used by God to bring conviction. After the message the invitation was given and he raised his hand for prayer. I prayed with him. Then he said, "If you are right in the message, then I am not a Christian." He told me who he was. "My office is just across the street, I have been associated with the ——— Church as long as I can remember, read my Bible and given to the Church, been one of the directors of many of the church activities in the city. I thought I was a Christian, but as I stood here tonight, for the first time tonight I realized I was lost and a sinner condemned and never had a personal contact with Jesus Christ as Saviour. While you were talking the Spirit of God said to me, 'Tonight is your night.' I made up my mind right then I would make my decision, and I did. Will you pray for me?" When I was through praying I knew his decision was made. He clasped my hand and said, "I know now that I am a Christian and am saved." He just believed by simple faith in the finished work of the cross and passed from death *into* life (John 5:24). Grace, marvelous grace, greater than all our sin! grace that meets you just as you are, and imparts unto you the understanding, enabling you to say, "I know I am a Christian,—saved."

What did this man do to be lost? Not one thing. He was a good man, but not a Christian; he was not saved because he was good; neither is any man or woman; neither are you. Your destiny is not settled by having good or bad works, heaven or hell is not settled by works. If so, Christ died in vain; but it is not so. The finished work of Christ upon the cross is the only work accepted of God, and if you refuse to believe His finished work, that settles your destiny —whether you be good or bad.

Again turn with me to the Word of God—Acts 10:1, 2, 22, 30: "There was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band. A devout man, and one that feared God with all his house, which gave much alms to the people,

and prayed to God alway . . . a just man, of good report among all the nation of the Jews . . . and was fasting."

I want you to notice seven things about this man Cornelius—what he was; things that he did; but notice that he was not saved. If ever a man lived that could ask the question and demand an answer, it was this man. "What have I done to be lost?"

A. *A devout man:* Very religious, devoted to his God. There are very many religious people devoted to God but not saved. They call themselves Christians and do the things they believe to be Christian, but know nothing about the finished work of Jesus Christ upon the cross (Titus 3:5, 6).

B. *A God-fearing man:* You may be a God-fearing and God-loving man, but know nothing about the cleansing power of the blood of Jesus Christ (I John 1:7).

C. *A God-loving home:* You may have a God-loving home and respect Him in your home, but know nothing about the fellowship of the Son of God (I John 1:3). This man Cornelius must have lived the life that he professed because his whole family gave testimony, all believed in God.

D. *A God-giving man:* You may give to God much alms but know nothing about God's gift to you (John 3:16). Cornelius gave much to the people, no doubt to every need of the community; he was right on the job, he did not give a little; he gave much.

E. *A praying man:* Notice "always". You may be a praying man of God, but know nothing about that intimate fellowship with God that comes only through Jesus Christ. There is no prayer that God hears, only as it comes through Jesus Christ (John 14:13, 14, 15, 16).

F. *A just man:* You may be a righteous man, but know nothing about the righteousness of the Son of God, which comes by believing and receiving the Lord Jesus Christ as your Saviour (II Cor. 5: 21). Cornelius was a man faithful, fair, impartial, upright and just in all his dealings. He received this testimony from two servants of his household, two soldiers, and from all the nation of the Jews. He certainly lived a life devoted to God and the cause, to receive testimonies like they gave. I trust it can be said of us that we live a life devoted to Jesus Christ and His cause. So we can receive this testimony from our fellow-workmen and all with whom we come in contact.

G. *A man that believed in fasting:* You may fast and pray to God but if you don't do it in the name of the Lord Jesus it avails you nothing. So many people fast that they may be used of God. Fasting is giving yourself to God that you may glorify Him in all that you do. The first is to gratify self, the latter is that you may glorify the Son of God in your life. Cornelius fasted, but knew nothing about the saving grace of the Lord Jesus Christ and the forgiveness of sins (Acts 10:43).

These seven things are said about him: God-devoted; God-fearing; God-loving; God-giving; God-praying; God-fasting and just—yet lost and condemned. If ever there was a man who had the right to ask the question, "What have I done to be lost?" it is this man Cornelius. For if good works would have, he would have a front seat in heaven.

Let us continue about this man Cornelius; verses 3 and 4 tell about the vision he had. In 7 and 8 he sends for Peter; 9 to 16 is Peter's vision; 17 to 22, Peter and the messengers meet; 23 to 33, Peter goes to Cæsarea and in the home of Cornelius preaches salvation by faith. He declares the crucifixion of Jesus, His resurrection, and says He is to be the Judge of the quick and the dead. Then he says that through His name (Jesus, Acts 4:12) whosoever believeth in Him (Jesus) shall receive remission (forgiveness) of sins (chapter 11:14, 17). Peter spake the words whereby Cornelius and his household were saved. And they believed on the Lord Jesus Christ. Cornelius and his household were saved because they believed on the Lord Jesus Christ. Peter makes this statement in Acts 15:7-11. If ever you are saved it will be because you believe on the Lord Jesus Christ. You are not saved because you are good, or lost because you are bad. Your destiny is settled in heaven if you believe; it is settled in hell if you believe not (John 3:18, 36; I John 5:10-13). Will you believe and be saved?

While holding meetings in Syracuse, New York, Missionary Alliance Church, Rev. Linton Hill, Pastor, told me the story of the conversion of his father to Jesus Christ. I never heard the story of any man that went so far in sin (though I was Superintendent of the Pacific Garden Mission in Chicago years before). I will give it to you as he told it to me that night as we gathered around his table in his home after the evening service.

"My father was born in Shanghi, Morgan County, West Virginia. His father was a blacksmith, a heavy drinker and gambler. His mother was a cripple, a mountain girl. His home was one of millions wrecked by whiskey. Drink in his childhood days was very common. They moved from place to place, settled in Maryland. Not very long after this his mother died, weary, worn out, brokenhearted she slipped away, leaving the children with a drunken father. Soon the children began to scatter and my father was left alone with his drunken father, living in an old deserted freight house on the bank of the C. & O. canal. But the day came, as they stood together at the bar of the old corner saloon, that his father tried to kill him. He said, 'This has gone far enough.' With less than three dollars in his pocket he said good-by, and found himself in the city of Chicago. Here he began to plunge into sin and crime. For years it was from saloon to hospital, jail to workhouse. He became a piece of driftwood upon the waters of this old world. He enlisted in the Fourth Tennessee Regiment, bound for Cuba. There a year, he came back ruined and wrecked by booze and everything that goes with it. Placed

in a military hospital in Savannah, Georgia, he was given up to die. Homeless, friendless, helpless to help himself, he appealed to Adj. General Corbin, who sent him to Fort Meyer, where he re-enlisted in the twenty-seventh Regiment U. S. V. He left for the Philippines. Sin and drunkenness caused him to be sentenced to Bilibid Prison in Manila. He landed back in San Francisco wrecked in body. Days later he came to—in an old hotel in Dubois, Pa. His mind nearly gone, he staggered out across the street into an old saloon, took a drink and then stopped and said to himself, 'What a horrible condition I am in; not a friend in or out of the saloon I can appeal to.' Then and there he made up his mind that he had gone far enough. He went out to look for work, found a job and went to the Y.M.C.A. to live. There he met a young fellow that loved the Lord. He took him to the meeting and when the invitation was given he went forward, knelt at the altar, and the Lord Jesus met him there. Immediately the powers of sin and Satan were broken, the fetters of sin and crime were stripped from his soul, the shackles of shame and guilt were gone out and in their place, peace and joy and a real satisfaction. A new man in a new world; a new creature in Christ. The result is that God used my father in the marvelous way to preach the Gospel, and is a living monument of the grace of God." As he closed the testimony of his father, with tears in his eyes, he said, "Bob, I am glad that the Lord is no respecter of persons." I said, "So am I."

Men and women who have done their best and are doing their best, like Cornelius, yet are lost and condemned because they depended on their good works to save (Eph. 2:8; Titus 3:5-7).

Men and women that have done their worst, like Linton Hill's father, are saved and not condemned because they believed in the finished work of Jesus Christ upon the cross.

Listen, if ever a man could ask the question, "What have I done to be lost?" this man Cornelius had the right, for everything he did was commendable. If ever there was a man that could not ask the question, "What have I done to be lost?" it was this man Hill, for everything he did was contemptible.

All we can do is to close our eyes and bow our heads as we stand in His Presence, and say, "Grace, marvelous grace, greater than all our sin."

If you are not saved, will you let Him save you now?

The Father's Love and Christ's Appearing

By DR. H. A. IRONSIDE
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Text: *"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at His coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure"* (I JOHN 2: 28, 29—3:1-3).

In verse 28 John comes back to the world with which he began in verse 12, and uses once more the term, *dear children,* to address all the family of God irrespective of maturity or immaturity, of youth or age, and says, "And now, dear children, abide in him." To abide in Him is to live in fellowship with Him. It is one thing to abide in Him as enjoying communion with Him. Many there are who have life in Christ, but are not happy in His presence. They permit something to come into the life that hinders fellowship.

You know how it is in a family, when the children are in harmony with the father and mother they give their parents satisfaction and there is peace and joy and fellowship, but if one of the children is out of touch with the rest and has been wilful and wayward, disobedient and ungrateful, some way or another there is a sense of a barrier between that child and the parents. Not that the parents do not love the child as much as ever, but he realizes that his own behavior has come in the way of fellowship. So it is with the children of God, and John says, "And now, dear children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

It is at the appearing of our Lord Jesus Christ that our rewards are going to be given out. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). In view of that, the Apostle says, "Abide

in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." In II Cor. 5:10 we read: "We must all appear [or be manifest] before the judgment seat of Christ." The Apostle is desirous that when the day of manifestation comes, "we may have confidence, and not be ashamed before him." Notice the pronoun. He is addressing the children and you might expect him to say, "That when he shall appear, *you* may have confidence, and not be ashamed before him at his coming." You see, he is speaking as a servant of Christ, addressing those whom he has led to Christ or whom he has sought to help in the ways of God. He speaks for Christ's servants as he addresses all God's people, and says, as it were, "We are accountable, we have a tremendous sense of responsibility in regard to you." You remember how another apostle spoke of Christ's undershepherds as those who had heavy responsibility, and says, "They watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

"Abide in him; that, when he shall appear, *we* may have confidence, and not be ashamed before him at his coming." I remember some years ago trying to speak on this text in connection with another subject. I was addressing a crowded house in Detroit, and after dismissing the audience at the close of the meeting, I saw a young woman on the left side of the church push her way across to the right side, and she threw herself weeping into the arms of a beautiful Christian woman, saying, "Oh, Mrs. M——, will you forgive me? Can you forgive me?" The woman tried to quiet and soothe her, and said, "It is not I who needs to forgive you; if you have sinned, you have done so against the Lord. Go to Him." "Oh, but," the young woman said, "you led me to Christ, and you were my Sunday school teacher, and you have tried to lead me on. I used to be so happy as a young Christian, and then I fell in love with an unconverted man, and you warned me that it was not the right thing for a Christian girl to do; you told me fully about the unequal yoke, but I said, 'I will soon bring him around so that he will become a Christian,' but it hasn't worked that way. He has taken me his way, away from the Church of God, into the world. This is the first meeting I have attended for months. I have been going with him to the theater and to the dance and have lost out, and it never dawned on me how ashamed you would be of me at the judgment seat of Christ. I want to be right with God." I saw that dear woman take her into a side room for a time of prayer, and when they came out their faces were shining with the light that is never seen on sea or land.

It is one thing to have come to Christ; it is another thing to behave yourself in such a way that those who led you to Christ and have watched over your soul can give account with joy in that great day. Sometimes even here on earth I have been a little

ashamed, for I have gone into certain places and met some one who did not seem to have the marks of Christian devotedness, and then somebody said, "Don't you know so and so?" "I am not sure that I do." I have replied. "Well, he is one of your converts." I understand that they meant that he had professed to be converted in one of my meetings, but he had not been going on.

Nothing gives a true servant of Christ greater joy, after the conversion of sinners, than to see those he has won for the Saviour glorifying Him in their lives

You remember when you first came to trust in Christ. What have you been doing since? What has He been getting out of your life? Have you been playing fast and loose with the world, trying to carry water on both shoulders? You cannot do this without going astray. If you have been redeemed to God by the precious blood of Christ and regenerated by the grace of His Holy Spirit, let Him have the best of your life, abide in Him, and then in that coming day when the servants of Christ come up before the judgment seat to be rewarded according to their service, they won't be ashamed of you. Think of D. L. Moody standing before the Lord, and saying, "Lord, behold, I and the children whom Thou hast given me," and then think of some of them as they stand there saying to themselves, "Oh, I wish I had lived more in accord with what my dear father in Christ taught me."

In verse 29 John reminds us of what should characterize those that have been born of God: "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." Do not be content to say, "I have trusted Christ and have been made the righteousness of God in him." When God justifies a man by faith, He then proceeds to make that man just by the inworking of His Holy Spirit. He does not justify people by faith and leave them in an unjust condition, but every one that is born of God doeth righteousness, loves righteousness, seeks to walk in righteousness. Let us test ourselves by some of these things, and see whether or not we are professing to be Christians when we have never known righteousness.

To those that are saved what beautiful words are written in the opening verses of the next chapter. First comes the "manner of love that the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." You see this is something different from the general love of John 3:16: "For God so loved the *world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That is infinite love to lost men everywhere. If you are out of Christ, be assured of this: the love of God goes out to you and he has commended His love toward you in that while you were yet a sinner Christ died for you. But you know there is something sweeter, there is something even more precious than that, but it is not for you until you trust in Christ; but if you have already trusted in Him, then

you can enter into the Father's love. "Behold, what manner of love the Father hath bestowed upon us." It is the *children who are addressed,* not *sons.* It is a rather singular thing that so often in our Authorized Version, in the translation of John's writings, we have the word *sons* where it should be *children.* "That we should be called the *children* of God." And because we are the children of God "the world knoweth us not, because it knew him not."

If you have the Revised Version you will notice that there are three words added which were found in some old manuscripts which were not known when the King James Version was translated: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God, *and we are.*" It is not that we hope to be, but we are. Are you clear about that? If you are, you will never sing,

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love my Lord or no?
Am I His, or am I not?

I would not dishonor my Lord by singing words like that when I read, "Rejoice, because your names are written in heaven." I do not wonder that those words dropped out of some of the manuscripts, for they must have been too much for some of the folk copying them. Therefore, because we are, because we have been born of God, have been regenerated, the world does not understand; it knows us not because it knew Him not. If it did not know Him, we cannot expect it to recognize us. Because He passed through this scene a stranger and a pilgrim, we too go through it as strangers and pilgrims, refusing to look at things from the world's standpoint.

"Beloved, now are we the children of God"—not we hope to find that we are such when we get to heaven, but—"*Now* are we the children of God." But then we find that there is something that we are waiting for. "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. This is our great expectation, and soon every believer will be fully conformed to His blessed image. What a wonderful day that will be! But right now God looks at His people as they are going to be when He gets through with them. We look at each other as we are now, and get so discouraged with ourselves and with one another, but God is looking at us as we shall be when we see our blessed Lord and are changed into His glorious image.

A story is told of an artist who had in his mind the conception of a great picture which he was going to paint. He stretched his vast canvas straight across one side of his large studio, put up the scaffolding, brought the large, thick brushes, and prepared the paint. It looked like a job of house painting. He

painted with great sweeps of his brush as he put in the background. Day after day he would walk back and forth putting a daub of gray here, a daub of blue there and some black there, and one day he came down from the scaffolding to look at it. He kept moving back, and back, and back. A visitor had come in unnoticed, and as the artist moved backward he bumped right into him. He turned around and said, "Why, you here? I didn't know you had come in. What do you think of that picture? That is going to be the masterpiece of my life. Isn't it magnificent?" The other said, "I don't see anything there but a lot of great daubs of paint." "Oh, I forget," said the artist; "you can see only what is there, while I can see the picture as it is going to be." The blessed Lord sees us as we are going to be when we see Him, for then we shall be just like Him. Even now on earth, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). And when we see Him as He is, we shall become just like Him.

"And every man that hath this hope in him purifieth himself, even as he is pure." It is literally, "Every man that hath this hope *set on Him*"—looking on to the coming of the Lord Jesus, the blessed hope of His return. I do not know any incentive to godly living like the hope of the coming again of the Lord Jesus Christ. People must be weaned away from the world by heart-occupation with the coming Saviour. You cannot be taken up with Him, the Coming One, and be taken up with the world at the same time, for it is impossible not to be weaned away from the world when your heart is occupied with Him. You do not have to give up the world for Jesus' sake. The fact of the matter is that:

> The things of earth will grow strangely dim
> In the light of His glory and grace

When you are looking on to His return, you cannot enjoy the things of the world that crucified Him; and, conversely, if you are a Christian and trying to enjoy the world, forgetting that you are called to be separate from the world, you cannot enjoy Christ You cannot enjoy Christ and the world at the same time. In the flyleaf of John Bunyan's Bible he had written,

> This Book will keep you from sin,
> Or sin will keep you from this Book.

And so we may say, occupation with Christ will save you from worldliness, or worldliness will hide the glory of His wonderful face. "Every man that hath this hope in him purifieth himself, even as he is pure."

The Two Resurrections

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Text: *"Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"* (JOHN 5:25-29).

We continue to examine our Lord's words uttered after the healing of the palsied man at the pool of Bethesda. Following that great Gospel message of verse 24: "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation [or judgment; this is exactly the same Greek word that is translated "damnation" in verse 29 and "judgment" in verse 27]; but is passed from death unto life."

Now in verse 25 our Lord again used that solemn form of address by which He would challenge our most serious attention, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." He is not speaking in this verse of the physically dead, but rather of the spiritually dead, of those who are dead in trespasses and sins, and this is true of all men out of Christ, all men who are in Adam by natural generation. Death passed upon all men when Adam sinned, and as God looks down upon the race today He sees it as a race of men and women dead to Himself and everything spiritual, and alive to what men call pleasure, alive to their own personal affairs, but with not one pulsebeat toward God—every one dead and utterly helpless, for, of course, a dead man cannot do anything to change his condition. He cannot help himself, and if those dead in trespasses and sin are to live, they must receive life through Another, even our Lord Himself. "The hour is coming, and now is." He is introducing this wonderful dispensation of the grace of God. The hour began when He came to earth, and has been in progress for over 1,900 years—the hour when God is quickening dead souls and bringing men and women to

find life in Christ. Millions have heard His voice and repented, and know what it is to have life eternal through receiving that Word. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." That voice is a voice of power. It is a force that can reach the heart that is utterly dead to everything holy. Remember Lazarus. "He was physically dead and Jesus came to that graveside and said, "Roll away the stone." "But he has been dead four days and his body has become offensive." But Jesus commanded them to do as He said, and they did, and He called, "Lazarus, come forth!" and he came forth. That dead man heard the voice of Jesus because that voice was a life-giving voice.

I had a friend who was deep in sin, dead to God, living in the vilest corruption. One night in Fresno, California, as he passed a little open-air meeting he heard the group singing:

He breaks the power of cancelled sin,
  He sets the prisoner free;
His blood can make the foulest clean,
  His blood availed for me

Those words, sung over and over, went right home to his heart, and that man, dead in sin, heard the voice of the Son of God and that night believed the message and became a new creature in Christ. The old sinful habits that had bound him so long dropped away. He was different because he had heard the voice of the Son of God.

I think of another, who came into a meeting a poor drunkard, utterly lost, but he heard someone repeat the words of Christ, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He said, "Is that for me? Is He inviting me to come?" That man was made to live. He never touched a drop of liquor again. He was through because he had heard the voice of the Son of God. Life is in His word.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Notice, God does not set people working in order to obtain life. We could do nothing to deserve life, and we cannot please God until we have received it. "The wages of sin is death, but the gift of God is eternal life." We cannot obtain life through subjection to certain religious ordinances or availing ourselves of sacraments. Men do not get life through baptism or the Lord's Supper, or through doing penance, attending church or giving money. They receive eternal life through hearing and believing the voice of the Son of God. "Hear, and your soul shall live." Have you heard that voice? Men turn away from it. Christ is speaking all the time, down through the ages, but many turn away and go on in their sins. They continue in their state of death. But the moment a man hears that voice in the depths of his heart, that moment he

receives life. This life is given by the Son of God. He says, "As the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man."

If men refuse the message of the Gospel, if they turn away from the Word of the Son of God and spurn His grace, then the same God, who has made Him a Giver of life to all who believe, has appointed Him as Judge of those who refuse Him, in the last day. The Father hath given to the Son to have life in Himself and hath given Him the authority to execute judgment. We had something like this in verse 22. There we read, "For the Father judgeth no man, but hath committed all judgment unto the Son." This gives us to know that the Son is God because Scripture declares that it is God who will judge the world. God will sit upon the Great White Throne and call sinners before Him to answer for the guilt of rejecting the salvation that He has provided, but the Person of the God-head who will appear on that throne will be the Lord Jesus Christ. Men who stand before that throne in their sins will be judged by the Man, Christ Jesus. The Father has given Jesus authority to execute judgment because He is the Son of Man. When Job was utterly bewildered because of God's dealings with him, he said, "I look on my right hand and on my left hand, but he is not there. He is not a man as I am, that we might come together in judgment; neither is there any daysman that might lay his hand upon us both." But that for which Job longed, a man who could represent God to him, is found in the Person of our Lord Jesus Christ. He is as truly Man as He is God. "There is one Mediator between God and men, the Man Christ Jesus." If men refuse to trust that blessed Man, who bore our sins in His own body on the tree, they will be judged according to their works. In order that this might not be He died on that shameful cross: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." If men refuse Him and turn away from Him now, some day they will have to meet Him. Some day they will have to face Him in their sins when it is too late to be saved. He who would have given life will then have to be their Judge.

But now, having spoken of one hour, the hour in which God is quickening dead sinners into life, He goes on to speak of another hour, the hour of the resurrection of dead bodies. For both are found in Scripture. He is quickening those dead in trespasses and sins in this hour. By-and-by He is going to quicken those whose bodies are in their tombs "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "Marvel not at this." It is as though He said, "Do not be surprised that I can quicken dead souls, that I can give eternal life to those

who believe. Some day I am going to empty all the graves of earth." "There is an hour coming in the which all that are in the graves shall hear his voice, and shall come forth." "Well, how can that be?" you say. "Millions, untold millions, have died and their bodies have been dissolved into their chemical parts. How can they come back to life?" Nothing is impossible with God, who created these wonderful bodies. There will be a resurrection, both of the just and the unjust.

Yes, the hour is coming when all that are in the graves shall come forth. Notice that there will be two resurrections. Some people have imagined that both resurrections would take place in the same moment, that the Saviour would utter His voice and that all the graves would be emptied at once. This is not exactly what our Lord said. Scripture shows that there will be two resurrections: first, a resurrection unto life, the resurrection of the just. In Revelation 20 we read, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." And then we read that after the thousand years are expired there will be the resurrection of the wicked dead who will stand before the Great White Throne for judgment. Two resurrections, one resurrection to life of the just, and one resurrection to the second death of the unjust. And yet they both take place in one hour? Yes, in one hour. Remember, though, how our Lord used this term. "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." This hour began when Christ was here on earth and is still in progress. Nineteen hundred years have elapsed, and we are still living in the hour when Christ is quickening dead souls. Then we look on beyond this hour. The hour of resurrection will be at least a thousand years in length. At the beginning of that thousand years the righteous dead will be raised. At the close of the thousand years the wicked dead will be raised. The righteous dead stand before the judgment seat of Christ to be rewarded. The wicked dead rise to stand before the Great White Throne, there to answer for the awful sin of rejecting the Lord Jesus Christ and to be judged for all the sins from which they might have been delivered. Someone says, "I am a bit perplexed about that twenty-ninth verse. It says, 'They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' Is salvation then after all based on what one does? Are we saved because we do good, and lost because we do evil?" Well, if men persist in their sins they will be judged for their evil-doing. All men are lost today not merely because they have rejected the Lord Jesus Christ. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Elsewhere Jesus said the Holy

Spirit would come to convict of sin because they believe not in Him. That is the one great damning sin that will ruin your soul for eternity if you persist in it. If you refuse the work of the cross, if you turn away from the One who died upon that tree, then the merits of that work can never be applied to you. In the day of resurrection you will come forth from the tomb as one who has done evil, and you will have to be judged for your sins.

But now, how about the rest? Who are those who have done good or, literally, those who have practiced good? What does He mean by that? Are we saved because of our goodness? We know very well from other Scriptures that salvation is not based on human merit. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). And again we are told, "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4). There is no contradiction. The minute a sinner believes on the Lord Jesus Christ there is a change. That is the outward sign that he is a Christian. Immediately following that verse in Ephesians 2, we read, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." If I tell you I am justified by faith, you cannot see my faith. You have no other way of knowing whether my testimony is true than by watching my life. You wonder if my life corresponds with my testimony. Do I live a Christ-like life? And if I do not live such a life, you refuse my testimony. God Himself does not accept any man's testimony if his life does not correspond. In that day it is those who have practiced good who will be raised and manifested as the children of God.

Let me stress this: just as there are two ways to live, so there are two ways to die, and there are two resurrections, and following those two resurrections there are two destinies. Have you received Christ as your Saviour? If so, death for you will mean to die in the Lord and you will be raised in the first resurrection and enter into the blessings of heaven. On the other hand, if you continue to reject Him, then the day will come when you will die in your sins. Those who die in their sins will stand in the judgment and will be left in their sins through all eternity. In order that this might not be, our Lord Jesus Christ came to Calvary and gave Himself a ransom for all, a propitiation for each one who would trust in Him.

No More Sea

By DR. BOB JONES, JR.
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John, the disciple whom Jesus loved, was now an old man past seventy. The rest of the apostolic company were all dead, and John only remained. Weary with years and ripe in service, he had been exiled to the island of Patmos. Far from the place of his youth and the scenes of his childhood, he knew none of the comforts to which we are accustomed to consider old age entitled. No friendly fireside welcomed his withered limbs. No strong sons in the maturity of their manhood cared for his needs. No grandchild sat on his knee or begged for bedtime stories.

John, the disciple whom Jesus loved when as a lad he had leaned upon the breast of the Saviour at supper and stood beside his mother at the foot of the cross, was still John the beloved. The hardships of these latter years were among the "all things that work together for good to them that love God, to them who are the called according to his purpose." John, who had not been put upon the shelf useless and bound by the strands of his years to idleness, beheld flashing across the clifftops of the isle of exile the grandeur of the Revelation. Because John was "in the spirit on the Lord's day" on the isle called Patmos, the servant of God, called of the Lord, we have through him the Apocalyptic Book. John it was whom God chose to set down the account of things to come, and for the vision God had permitted him to come to loneliness and exile in his old age.

John saw the end-times, the earth in upheaval, pestilence, famine and war. He glimpsed the rapture of the Church, the time of the Tribulation, the mounting powers of evil, the revelation of the Man of Sin, the return of the Lord in glory to put all things under His feet. Before his wondering gaze stretched the thousand years of millennial magnificence under the reign of God's Son, the Prince of Peace. Then, in his vision, Satan being loosed for a little season and rebellion and iniquity breaking forth again, John beheld the final victory of the Lord's Christ and the judgment of the Great White Throne.

Finally, John beheld the very earth itself, the theater of the iniquitous deeds of man through all the years of his history, destroyed in the consuming fire of divine wrath. The very atmosphere which has resounded to the cursings and echoed to the blasphemies of sinful man shared in the cleansing and purifying flame. Planets like loosened gems fell from their sockets. The moon, red as blood, was wiped from the sky; the sun destroyed. And, then, the first heaven and the first earth having passed away, John beheld a new heaven and a new

earth. Brief is his description of it. There is no mention of towering mountains or of extended plains. He says not a word about the color of its landscape or the verdure wherewith it is clad. There is no reference to the blue of its heavens or to the intricate pattern of dark forests and of open meadows. John noted only this, that "there was no more sea."

John in his exile was surrounded by the sea. He awoke to the screaming of the seagulls before the sun had lifted the veil of mists from Patmos' face. Standing on the topmost peak, in every direction he beheld the sea in all its changing moods and varied colors. On still summer nights the maiden moon smiled at her reflection in the sea's great mirror of cerulean glass. Winter rode down from the North in a chariot of spray across its angry billows. He saw the face of ocean in its laughing mood when the little wavelets like frisky kittens romped with strands of seaweed about the ankles of the beach. On stormy nights John, by lightning's flashes, glimpsed the bosom of the sea heaving in anger beneath the insults of the wind and the lashing of the tempest. He watched the pouting tides pull their lacy gowns of foam about them, turn their backs and sulk away from the beach. He watched the enamored billows fling themselves upon the rocky breast of those chaste shores and being repulsed die of love unrequited, to be trampled under foot of their fellow waves as they in their turn rushed up to kiss the sands. Always he lived surrounded with the sight and sound and smell of the sea. Neptune was his jailer. He was bound in with watery bands, enclosed by the ocean as by the granite of a prison cell. "As a moat defensive to a house" the imprisoning sea fenced in the lonely, ancient, Beloved Disciple. No wonder then that beholding the new heaven and the new earth, he noted the absence of the ocean's face. No wonder then that he was quick to record the fact that in the new earth, "there was no more sea!" How deep he must have dipped pen into ink, how heavily have pressed it into paper as he wrote, "There was no more sea!"

The sea speaks of mystery and fear. To the mariner of ancient times, who braved the terrors of the deep and voyaged beyond the sight of familiar shores, all about were unknown terrors. In strange waters hungry reefs lay in wait with jagged teeth to gnaw at his vessel's keel. The mists "spumed of the wild sea's snorting" hid treacherous rocks and dangerous whirlpool. His imagination peopled the dark waters with awful monsters and strange creatures.

In these our days, the sea is still mysterious and fearsome. When great nations are locked in war, steel submarines, great leviathans of the deep, spew forth destruction upon unwary vessel and helpless crew; and floating mines, like creatures spawned in hell and let loose upon the bosom of the deep, wait to caress with touch of death the hull of man-of-war or dirty merchant tramp.

Ocean's floor is rich with the treasures of forgotten empires and of dead and dusty kings. Pearls and rubies covered by the currents with the sands intermingle with coral-crusted bones of drowned seamen far down where sun's rays never penetrate. Proud ships lie

twisted, battered hulks on rocky ledge and in unfathomed fissures of ocean's bed. They sailed beyond the sight of watchers on the shore and never reached the port toward which they voyaged. Unheard of more, they rest, additional mysteries locked in ocean's hold.

Our lives are full of fears and perplexity. There are fears of things which never come to pass, dread of dangers which we never meet. The mystery of God's dealings with His own, the whys and wherefores of the divine plan, perplex the saint even while he trusts the Father's love. The future which he cannot see frightens the saint of little faith.

But, in the new earth prepared for the site of God's city come down from heaven, there is no sea to devour men and treasure, no hidden rocks and lurking unseen dangers. No clouds rise where there is no ocean to give them birth, and in His presence we shall stand where all hidden things have been revealed and all mystery vanished, where there is no more sea. The things which we have been unable to understand here, a loving Father will make plain to us there.

It was peeping through the brambles that little wild, white rose,
Where the hawthorn hedge was planted, my garden to enclose.
All beyond was fern and heather, on the breezy, open moor,
All within was sun and shelter, and the wealth of beauty's store.
But I did not heed the fragrance of flow'ret or of tree;
For my eyes were on that rosebud, and it grew too high for me.
In vain I strove to reach it through the tangled mass of green,
It only smiled and nodded behind its thorny screen.
Yet through that summer morning I lingered near the spot:
Oh, why do things seem sweeter if we possess them not?
My garden buds were blooming, but all that I could see
Was that little mocking wild rose hanging just too high for me.

So in life's wider garden there are buds of promise, too,
Beyond our reach to gather, but not beyond our view;
And like the little charmer that tempted me astray,
They steal out half the brightness of many a summer's day.
Oh, hearts that fail with longing for some forbidden tree,
Look up and learn a lesson from my white rose and me.
'Tis wiser far to number the blessings at my feet
Than ever to be sighing for just one bud more sweet.
My sunbeams and my shadows fall from a pierced hand,
I can surely trust His wisdom since His heart I understand;
And maybe in the morning, when His blessed face I see,
He will tell me why my white rose grew just too high for me.

The sea speaks also of time and of change. The tides are the great clepsydra of our earth, and by their rise and fall they mark the passing of the days and the onward rush of years. The protean seascapes, ever varying, are like the changes which the years bring to men's lives. How the years mark us as they come and go! They leave their footprints in little wrinkles in the corner of the eye. Maliciously they pinch creases in our cheeks. They mark us with the touch of death on the back of our hands and in the sagging lines of throat

and neck. Some of us on the voyage of life gather pounds like barnacles; others, like craft drawn up on the beach in the sun, dry up and gape open at the seams. But, whether we grow burdened with the weight of our flesh or withered and wasted away, the years set their mark upon us.

One of the sad things in life is this, that when we have grown rich in experience we grow weak in strength. By the time we have accumulated the knowledge and training which would make us fully useful we have grown too old to serve. When we have become completely conscious of the opportunities and needs about us and when our talents have reached their maturity of development, night-time comes upon us, and we lie down to sleep the sleep of death.

There in the new earth no tides will mark with wet fingers the glittering sands before the Holy City to record the passing of the hours, for John beheld a great angel stand at the last upon this our present earth with one foot on the sea and one foot on the land and swear that time shall be no more. In the new earth there is no time and no ever-changing, temperamental sea to speak symbolically of the changes which time brings into the lives of men.

Who of us but longs to recall days buried under the rubble of the years! Who does not long to walk again amid vanished scenes the ways of childhood! Who of us, if he could relive the past, would not live it differently!

> Break, break, break!
> At the foot of thy crags, O sea!
> But the tender grace of a day that is dead,
> Will never come back to me.

All is fleeting here, shifting, changing; but all there is fixed, unchanging, eternal. In the strength of eternal youth, in the richness of transfigured maturity, there we shall run and not grow weary, and if, in His divine wisdom, the Lord sets us to labor for Him there, we shall not faint under any burden nor grow too old for the task.

The sea in the Bible is sometimes the type of sin. The Prophet Isaiah tells us "the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Here we are always in the presence of sin. It is as universal as the sea. Saved by the blood of the Lord Jesus Christ and freed from the penalty of sin, we still dwell with its presence all about us. Trusting for victory in His grace we may live above the power of sin and find freedom from its dominion over our lives. We, nevertheless, remain in its presence. It manifests itself in a thousand ways: in broken lives and blighted homes, in wars and tumults, in famines and hatreds. On every hand sin raises its ugly head. The disease of sin has pock-marked the face of the earth and cursed this creation, but there sin shall never enter nor anything that makes unclean. And, the sea, by its absence, reminds us that sin too is absent. The golden sands of the new earth will never be marked by mire and dirt and filth cast up by the sea, and no life there shall be marred or blighted by sin.

In the Word of God the sea is also the symbol of judgment. The second verse of the first chapter of Genesis tells us that "darkness was upon the face of the deep." Creation was under God's judgment. Originally created in a perfect state, the curse of deep waters had been placed upon it because of sin. It may have been the sin of Lucifer and his hosts who being cast out of heaven came upon this earth which brought down God's wrath, but whatever the reason, the waters that covered the earth beneath the darkness were God's judgment upon the planet. Again in the time of Noah the waters were poured out and all of the race save only Noah and his family were destroyed in the Flood. We have God's promise that never again shall all flesh be consumed by the waters, but the sea reminds us that God judges sin. The final judgment upon this earth will be a judgment of fire, and then, all sin having been judged, there will be no need of judgment in the new earth, nor any sea to remind us of God's condemnation of unrighteousness.

The sea separates and divides continent from continent, and island from mainland; and the sea typifies the division of the human race into multitudes and nations and tongues and peoples (Rev. 17:15). Like the crosscurrents of the sea, national ideologies conflict, national ambitions clash wave upon wave. The sea of the earth is stormy and tumultuous as nation rises against nation. Hatred, misunderstanding, war stir and shake the earth. But, in that new earth there will be neither nationalities nor national boundaries. No longer French and Italian and German and Japanese and American, no longer black and white and yellow and red, no longer speaking varied tongues and different dialects; we shall be all one, members of the same family — of the household of God. No longer will men of different nations be enemies, but they shall dwell together as brethren in the mansions prepared on that sea-less shore. No longer shall color of skin and cast of countenance mark differences of race and blood, but all shall be like Him having seen Him as He is. No babble of tongues shall shatter with discord the harmony of heaven, but all shall blend together in the anthems of glory, in the song of Moses and the Lamb.

Here where the seas divide and separate, mothers kiss their sons good-bye and see them sail away to foreign shores. Separated by thousands of miles of water, they never meet again. There there is no separation, but eternal fellowship. Differences divide here. Men and women dwelling under the same roof together are sometimes worlds apart in sympathy and understanding, but there we shall know even as we are known and in the light of His presence we shall understand each other and be no more divided by strife and differences and misunderstandings.

The cold waters of the sea remind us of the cold tide of death. And, there, where there is no sea, there is no death. The last enemy having been conquered, the hillsides of the new earth will never be marked with granite slab or marble monument or funeral cypress. No funeral procession will pass down the golden streets. The gates

of pearl will never stand open for a cortege of death. Never more will we, having lost a loved one, see something which we know would interest him and in our eagerness think, "Oh, I must tell him of that," and then with sinking heart remember that he has passed beyond the sound of our voice and the touch of our hand. There none shall see a loved one slip away in eventide upon the sea of death. None shall feel the fog in his throat nor pass through the waters of sorrow. There is no death, nor sorrow, nor crying, for the former things are passed away, and all is new in the new earth under the new heaven where there is no more sea.

There is no ocean pounding upon the barriers of the shores in the new earth, but there is a vessel before the throne of God typified by the brazened laver in the tabernacle of the wilderness and in the temple of Jerusalem. This vessel called in the Revelation "a sea of glass like unto crystal" speaks of the washing of the Word by the Holy Spirit and the blood of Christ. There in the midst of the new Jerusalem it stands, reminding us of the love that bought us and brought us citizens to the heavenly city and inhabitants to the new earth. Through eternity we shall behold it and praise Him that we of Zion's city are citizens through matchless grace and redemptive blood.

And proceeding out of the throne of God and the Lamb there is a river clear as crystal, the river of the waters of life, of which the redeemed drink freely. But here in our earth now, any who will may partake of that immortal stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The Lord Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live!"
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

The Divine Gymnasium

By PETER JOSHUA
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Thank you, Homer Rodeheaver, for that beautiful trombone solo. I have been wondering why Doctor Houghton should have honored me so tonight, one of the least of God's servants, but I deeply appreciate the thrill of standing in the pulpit of this great "Billy" Sunday tabernacle and also to have a part in this splendid Moody Day celebration in Winona Lake Conference.

God has laid a special message upon my heart for this occasion, and I have chosen to present it to you under the title "The Divine Gymnasium." This is so justly and truly what the world must think of when considering the great Moody Bible Institute and its work, for surely it is a vast Divine Gymnasium where for years young men and young women have been in rigid training to go out to the uttermost parts of the earth to proclaim the grace of God in Christ Jesus unto men.

May we then ask you to turn in your Bibles to Paul's first letter to young Timothy and read the seventh and eighth verses of the fourth chapter. "But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

As we approach this challenge it is well to remind ourselves that training in prayer and communion and close fellowship with the Lord is not being overdone these days. When these words were recorded the Early Church was suffering from indolence, and the witness of many had become anemic because of a carnal lust for nonessentials. This is a modern failing in Christianity, a very modern and prevalent failing in the camps of orthodoxy. In the fourth verse of chapter one, Paul enlightens us as to one of the faults of these religious crystal-gazers. They were trying to ferret out "endless genealogies," that is, they were endeavoring to discover the genealogies of the angels and they were going into the matter as a horsedealer would enter into the pedigree of a race horse. How some people love to run God's business and prattle about their speculations whilst souls are dying all around them in their sins. We wonder how many of them have practiced much in the art of leading souls to Christ, the principal reason for being a twice-born child of God. Now this pursuit introduced a fleshly, unclean idea of angelic beings and the apostle calls the procedure "profane," Webster adds the word "blasphemous," and, oh! how careful we should be that we are not blasphemous in our zeal to be amongst the elect.

They were evidently also wasting their precious witnessing time upon their own genealogies. Please do not blame them; I never realized how many relatives the King of England had until I visited New England for the first time fifteen years ago. How people will scrape for every piece of evidence in order to prove their connection by blood to some noble or royal family, and should they find a shred of evidence connecting them to greatness, you won't see them for smoke. I remember trying this myself once, but how humbled I was when discovering not far back in our tree a few sheep-stealers and numbers of our "illustrious" family forefathers who were rare wags. What an excellent tonic for human pride is Romans 3:23: "For all have sinned, and come short of the glory of God." "There is none righteous, no, not one" (Romans 3-10). A fellow was mad once with my dear father who was known all over England during the great outpouring of the Welsh revival. It happened in a train going from the city of Cardiff to London after one of his missions. In front of the whole compartment this dear chap under conviction shouted, "I heard you last night, sir, and I want to tell you I will never swallow that doctrine of original sin you are preaching." Quietly, my dad turned to him and said, "You don't have to swallow it, brother; it's in you already."

Then there were old wives' fables running around, about the saints, about bodily postures and positions for worship, about relics and vestments — does it not sound familiar? My! How some professing Christians can fuss about all-day-sucker nonessentials in the presence of the King's banqueting table. Rightly does Paul refer to this practice as old women's babbling, and God knows there is plenty of it going on whilst the field is white unto the harvest waiting for faithful witnesses. Do not miss the term "old women" — how far afield from the virility needed in a gymnasium, where the soft and flabby is molded into muscle and brawn for the Kingdom.

Now mark again what Paul says in the eighth verse of this fourth chapter of First Timothy: "For bodily exercise profiteth little." Paul is not a crank; he admits that there is some profit to bodily exercise and there is, for how we need today attractive young Christians in fine physical bodies. There is no room in the Christian faith for careless, dowdy, shoddy witnesses, and I'll go down on the ship remaining to that statement. However, Paul is here placing emphasis upon the greater truth that "godliness (or God-likeness) is profitable unto all things." Therefore continues Paul, "Exercise thyself rather unto godliness."

Now is it extraordinary to suppose that Paul's mind here is flying to the arena for sport? I have always felt that Paul had a love for clean games and soldiers. In the ninth chapter of the first epistle to the Corinthians, his brush is sweeping over the canvas of the great Grecian races held every third year. History reveals that it was not the garland of parsley or wreath of oak placed upon the victor's brow that the runner would train for and race for: it was something more abiding and enduring than that. The dream of every runner in these

Grecian festivals of sport was that in winning the race after terrific sacrifice and denial, his name should be embedded with those of other famous victors in the marble pedestals standing in front of the temple where the judges presided over the games. Paul arrests that incentive for young Timothy and all Christians who claim to be ministers of Jesus Christ. The aims are so wonderfully alike; the methods of training are identical, the important difference being that the natural runner races in the natural gymnasium for a corruptible crown whilst the spiritual runner trains and races and presses on towards the mark for an incorruptible crown which fadeth not away. You see that Christians are geared spiritually not only "for the life that now is [verse 8], but also for that which is to come."

No wonder therefore the Apostle cries, "Exercise thyself rather unto godliness." The very idea of this Grecian training appears to captivate him and he seems to shout to Christians today through these words, "Put away your quibbling, your hair splitting over secondary issues, put away your notebooks and pew squatting and get out with your knowledge of Christ — if you are a Christian — into a world of lost humanity and practice God." One is convinced today that God-likeness and Christ-likeness are desperately needed to make Christianity desirable to men, and this will only come through those whose lives are yielded and stenciled out by the Holy Spirit. It is high time professing Christians learned the truth that there must be something behind a testimony, something the world will respect. We will never adorn ourselves as Christians nor advance the Gospel of Christ which men are hungering for, in the back alleys of criticism and synthetic profession. Practice God: as the artist and the musician can only become perfect through practice, so the Christian can only become more God-like and Christ-like by practicing daily a yielded life to the secret closet, to the pastures of communion and to the operative power of the Holy Spirit through empty vessels brought to Him for service. "The secret of His presence and power is not found in the theoretical pastures of spiritual indolence, but in the secret closet from whence men go forth armored with the greatest power on earth." Prayer, communion, close fellowship with the Lord are as essential to spiritual growth as food is to the body. Are we practicing as much as we should?

For example, allow me to present four essential and profitable exercises in the Divine Gymnasium. First, if godliness is to be profitable, we must exercise the mind more unto God. Therefore we would suggest *a knowledge of God in the mind* as an important beginning, for the godly life begins in life and with life. A dead man cannot exercise a limb or a muscle of the body, and neither can the spiritually dead ever hope to exercise themselves unto God-likeness. Many of them are trying to do it on our church pews, but the world knows that you can paint up a corpse but you cannot make it stand up. It is a solemn thing to contemplate, but one can see people with a form of godliness, teaching Bible classes, leading young people's groups, even serving the Holy Communion elements without having

any saving knowledge of Jesus Christ. To attain unto God-likeness there must be God-given life: one must be born of God. Knowledge is life in the spiritual world. We find this in John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Godliness in order to be rational must begin with a knowledge, a spiritual knowledge of God in the mind. It is the lack of this precious possession that is giving to the world so much uncontrolled emotionalism and so many proclamations of platitudes without the evident power of the sword of the Spirit, which can only be wielded by Spirit-filled men and women whose minds as well as their hearts have been spiritually illumined. How can a physician exercise himself in his great profession if he has not a knowledge of his calling in his mind? It must be there as an idea before the act can be exercised. Godliness is a divine act and no man can exercise in it without a spiritually illuminated knowledge of God.

However, a mere vague idea of God in the mind is not enough. I suppose no man could be found today without some idea of God. To some, God is an inflexible judge; to others He is the essence of love and mercy, the Almighty. All kinds of strange ideas exist today as to who and what God is, but the true knowledge of God in the mind according to God's Word is the knowledge of God as Saviour from the curse of sin. Praise His Holy Name. To know Him as manifested in the flesh to destroy the works of the devil (I John 3:8); to know Him as our Sin Bearer, as our Deliverer from every temptation and enemy, "that we being delivered out of the hand of our enemies we might serve him without fear in holiness and righteousness . . . all the days of our life"; "to know him whom to know is life eternal"; to have eternal life that knows Jesus Christ as God's only begotten Son, sent into the world to redeem men from their sins and to satisfy the God of justice as well as the God of love — beloved, this is knowledge supreme. Do we have this knowledge of God in the mind? Seek God in Christ, I beg of you, until you see the Lamb of God who came to take away the sin of the world — your sin and mine.

Again, godliness to be profitable must manifest *the grace of God in the soul.* Do not allow the subtlety of Satan working through his agents to mislead you here. There is a form of godliness existent, but grace is conspicuously absent from the life. "Let the beauty of Jesus be seen in me" is something more than a chorus sent up to God from the lips. There is a synthetic grace abroad today, and we should remember that the synthetic is something adopted for an emergency. It is a substitute for the real thing. Quietness and reticence may be called spiritual humility; morality may be mistaken for Christian piety; natural generosity may be passing for Christian charity and when I say *Christian* I mean Christian wrought of New Testament root, Holy Spirit-filled Christians. Worldly sorrow may be parading as repentance, and ordinary self-control can be on the march as restraining grace, but godliness, God-likeness, means the grace of God in the soul, and this grace of God and its manifestation is something foreign to the world; it is a plant no human hand can create

or nurture; the soil is ours, but the plant is divine. In verse 12, Paul is anxious about the grace of God having a place in Timothy's walk as a good minister of Jesus Christ. It is much more important how we walk as Christians than how we talk: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We cannot sing psalms like angels and manifest the ugliness of devils; allow me to suggest an important fundamental in Paul's teaching; it is this: it is useless to mortify the body without mortifying sin in the body. If sin is robbing anyone reading these lines, of refinement and culture and finesse and good breeding and Christ-likeness, then it is high time to examine ourselves as professing Christians, for crudeness and God's Holy Spirit have never been workmates. Tremendously important is the exercise of the grace of God in the soul — the grace *we* are weak in, not the grace our neighbor or brother is weak in, "*Exercise thyself*" in this matter.

Then we would suggest also *the love of God in the heart* as another thing the church desperately needs to practice. "God is love"; it is His very essence, and love is of God. Without love there can be no meaning to our faith. Without love there cannot be any God-likeness. In Romans 8:7, Paul informs us that "the carnal mind is enmity against God." This is the virus of sin. Wherever you find professing Christians yielding their lips and hearts to satanic pursuits, you can rest assured that it springs from the carnal mind, which only succeeds in wounding God. It is the love of the impure which makes men ugly and unloving and un-Christlike. The love of the pure is godliness, for godliness is the love of God manifested in the heart. Yes, beloved, the New Testament standard of perfection is not our knowledge of Scripture or our ability to defend a faith that does not need our puny little efforts: the New Testament standard of perfection is Holy Spirit love, and it is time we all started exercising in the joy and healing of it. Would to God some anointed soul could stand at some world-sweeping microphone today and address the churches throughout the world. Would to God this voice could clarion it across states and continents: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32). Thank God, if revival ever comes it will not only sweep apostasy from the pulpits, drink from the nation, vice from the streets and the worship of self in men's hearts, it will do something more important than this: it will clean out impurities from the hearts and lives of church members, for God must have clean, Christ-like vessels for His Holy Spirit to flow through. The love of God in the heart! How we need it!

A *knowledge* of God in the mind, the *grace* of God in the soul, the *love* of God in the heart — is that all? No, beloved, there is one more challenge in the Divine Gymnasium, and it is the most important, for all else is a means to this end: "*obedience to God in the life.*"

Godliness is as a tree having root, branches and fruit. This is the order in which I place them, for the knowledge of God in the mind is the root of all rational testimony, the grace of God in the soul is the tree, the love of God in the heart denotes the branches, but obedience to God in the life is the fruit, and it is written: "Ye shall know them by their fruits" (Matthew 7:16). Terribly searching is this law in the natural and spiritual world. How often do we sit down quietly and audit our fruits for the Master? How many souls have we knelt with of late and led to Christ? How many lives have we made more sweet and Christ-like by our testimony? How many times have we manifested to others that we are ambassadors of Christ's Gospel and not the world's gossip-el?

All ungodliness can be named disobedience, and all true godliness can be termed obedience. This living Christ-likeness is the only thing the world can see. The root, a knowledge of God in the mind, can be out of sight, for no man knows what knowledge of God there is in the mind; the grace of God in men's souls is out of sight without obedience, and the tree stands forth as did the fig tree — withered; the love of God in the heart is also out of sight like the sap in the tree until obedience operates to bring out what is dormant and hidden. "Though he were a Son, yet learned he obedience by the things which he suffered" (Hebrews 5:8), and, beloved, we must always remember: "It is enough for the disciple that he be as his master" (Matthew 10:25). Yes, the straight life of Christian obedience is as the track a man leaves behind him when treading on a field of snow, and one wonders in the Divine Gymnasium if we are exercising as we should in the practice of obedience to God in the life. We have to live very close to the Lord in order to do this. Again I plead with you to remember two very important words in the text which I pray my own heart will respond to: "*Exercise thyself.*" An athlete when running an important race does not ask someone else to do the training or the running for him. It must be his own desire, his own muscles and discipline and practice, for it is his own destiny at stake, and only his obedience to the rules will make or mar his race. So many look to the minister to do the training for them; they expect him to do the praying, the witnessing, the living and the growing. Poor fellow, he has enough to do to train himself. "Examine yourselves, whether ye be in the faith," or, as Weymouth puts it, "It is your own selves you must test to discover whether you are true believers: examine yourselves" (II Corinthians 13:5).

Now this means the exercise of the will. We have seen that godliness in its most important function is obedience to God in the life; true, but obedience we have also seen in the fruit. Obedience we might say is the visible life, but behind the visible life is the cause, for every effect has a cause. This cause is the will. No man ever took one step in the life of spiritual obedience unless he willed it. All the steps hellward are steps of the will. All the steps heavenward are steps of the will. Even God Almighty cannot save a man against that man's will. The child totters at first, catching hold of his chair

and that support, but gradually by exercise the little one becomes strong enough to walk without assistance. What a blessed picture of this spiritual exercise for every poor weak sinner and saint! Are we trying to walk too much in our own strength the path of obedience? Are we falling here and stumbling there? Take courage and yield every member to the living God, obedient to Him in the life, and you will find that His strength, His courage, His peace, His joy, His grace will be the secret — not your efforts.

Dr. Paul Rees of the Northwest wrote in one of his recent sermons a preciously deft illustration. He referred to a new pastor visiting in a small parish in France. He came to a small house; a woman opened the door and to her astonishment the new pastor said, "I am your new minister friend; may I ask you if Jesus Christ lives here?" What a question for a pastor to open with. That night the woman's husband came home; he was one of the kind who sings, "Take my wife and let her be consecrated, Lord, to Thee." She related the strange incident and it of course awakened the husband's ire. "What did you tell him?" he asked, "Did you not tell him that we belong to the church, that we have a family Bible in the front room, that the children go to Sunday school and that all our ancestors have been church members for years and years?" "No, dear," quietly answered the wife deeply stirred, "he did not ask me any of those questions; he merely looked into my eyes with the light of God upon his countenance and asked simply, 'Does Jesus Christ live here?' "

Does He, beloved, have first place in that home of yours, that spiritual house of yours, that heart of yours? May God's Holy Spirit speak to your heart now, and if you are unsaved, may He lead you through deep repentance to believe on the Lord Jesus Christ and receive Him as your Saviour, and may God also speak to us Christians and drive us back into more obedient practice in the things of the Kingdom. Does Christ live in your hearts? Does He reign there? Are we ready to put aside the summer notebooks and put what we have heard in this great pulpit into practice? God help us to go by prayer into God's Divine Gymnasium and allow the Holy Spirit to help us get rid of the flabbiness in our spiritual bodies as we seek more a knowledge of God in the mind, the grace of God in the soul, the love of God in the heart and, indeed, obedience to God in the life, until we can live it as well as sing it.

"Let the beauty of Jesus be seen in me
All His wonderful passion and purity;
O Thou Spirit Divine, all my nature refine,
'Till the beauty of Jesus be seen in me."

The Life that Endures Adversity

By ROY L. LAURIN
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Text: II CORINTHIANS 1

The most effective approach to any Bible book is that which brings us at once into acquaintance with those truths which aid us in our everyday life.

There is the historical approach, the theological approach and the ecclesiastical approach. But all these must be rejected when we set out to consider so unusual a book as II Corinthians. *Romans* contains the philosophy of Christianity. *I Corinthians* contains the problems of Christian churches. But *II Corinthians* deals in a very significant fashion with personal Christianity. It is biographical rather than theological.

The predominant word of the book is "tribulation." It traffics in those facts which have to do with the serious business of living. It sets forth *life at its worst* in the world in order to show forth *life at its best* in the Christian.

This book will remind each of us that it is easy *to talk* like a Christian when everything goes well. But it is very different *to walk* like a Christian when things go wrong and do not follow the pattern of our desires and wishes.

But life for the Christian is not a meaningless maze of unrelated events. There is a meaning, and while that meaning may often be shrouded in mystery, it is none the less there. At this point faith accepts the facts in confidence and assurance, for faith is the Christian's way of life.

Five pairs of things appear in this chapter:

1. Grace and Peace (verses 1 and 2).
2. Mercy and Comfort (3 to 7).
3. Death and Deliverance (8 to 11).
4. Suffering and Sharing (12 to 14).
5. Purpose and Postponement (15 to 24).

I. GRACE AND PEACE (verses 1 and 2).

> "Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

The Epistle is addressed by the Apostle to people called "saints." God calls His children "saints" because of their character; "disciples"

because they are learners; "believers" because of their faith; "brethren" because of their relationship; "Christians" because of their birth in Christ.

What an unlikely place this was to find "saints." Corinth in Achaia, or Greece, was a city of notorious immorality. In a hotel in Kalamazoo there is a room called the "Corinthian Room." It is apparently a cocktail room, but I wonder if whoever named it realized what a reputation they gave this modern rendezvous of pleasure.

Corinth was a place of vice and impurity. It was a stronghold of paganism. Yet in the midst of this deep and wide corruption flourished a colony of people called "saints." They belonged to a new society — the twice born. They belonged to a new nobility — of the new birth. As such, they were to Corinth what an oasis is to a desert.

Upon this company in this place is invoked those qualities which enable them to live in the midst of adverse circumstances. Upon them was invoked "grace" and "peace."

Grace is the *cause* and *peace* is the effect. Grace is *what God gives,* and peace is *what we get.* Grace is not a commodity doled out by ecclesiastical blessing. It is the character of the new life of God in us.

II. MERCY AND COMFORT (verses 3 to 7).

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation."

The two greatest human needs are here met by the two greatest divine provisions.

Man is born a sinner and a sorrower. He needs mercy for his sins and comfort for his sorrows.

These needs were met in Christ's redemption. Sin was met by *crucifixion.* Sorrow was met by *resurrection.* The crucifixion made it possible for God to extend mercy. The resurrection made it possible for us to enjoy the comfort of its hope.

Adversity is a certain but variable experience to each of us. But if it has a place, what is its purpose?

"May your life have enough clouds to make a glorious sunset." A glorious sunset requires the sun and the clouds. It requires the light of the sun and the clouds against which to reflect the light.

All lives have plenty of clouds. Let us be sure we have the S-O-N, for if the Son of Righteousness shines in our life, the glorious sunsets will be a constant source of inspiration.

In the book *Quo Vadis*, legend reports that as Peter fled burning Rome and its multitude of suffering Christians, he was met on the Appian Way by Jesus. Peter called out "Quo Vadis?"—"Lord, whither goest thou?" Jesus replied to say: "I go to Rome." And immediately Peter knew his place was in Rome with Jesus, who was going there to stand beside his dying and suffering disciples.

In this day of tragedy — not just extraordinary tragedy but tragedy of the common things, when men and women suffer the common sorrows and pains of life — our place is among them. No disciple of Christ dares flee our modern Romes for selfish isolation. Some dare live in castles of carefreeness while the world burns to the tune of evil fiddlers. We must cease our fleeing and follow Christ back to the place of sorrow, and do a Christian soldier's duty.

III. DEATH AND DELIVERANCE (verses 8 to 11).

> "For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us: ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf."

It is helpful to our own situation to notice that Paul is not bragging about his dangers, but confessing his fears (verse 8). A negro preacher was hearing a young man confess his sins. "Young man," he said as he stopped him, "you ain't confessin'; you're braggin'." Paul tells us how depressed he was and how he gave up hope of surviving.

We often say: "If you worry you don't trust — if you trust you don't worry." I agree with the principle, but who of us would claim the calm of an unruffled faith? I believe we could better promote our teaching if we were more frank to admit our shortcomings instead of bragging about our spiritual conquests.

Nevertheless, we have much to learn in the secret of living. I recently read of a workman employed on a building project. It was necessary for him to work at night. While busy on the edge of a wall several stories high, he lost his balance, and in his fall managed to grasp the edge of the wall with his hands. He clung desperately, hoping that someone would hear his call and rescue him. It was completely dark, and the noise of riveting machines and a myriad of mechanical sounds drowned out his cries for help. Gradually his arms grew numb and his strength gave out. Slowly his fingers slipped off and with a terrifying cry he fell — about three inches — to a scaffold that had been there all the time. The darkness had pre-

vented his seeing it and all through his anxiety he had been safe. When we fall, we fall into the everlasting arms.

I read somewhere that the Gospel puts doors into walls, referring to the walls of difficulty against which we batter ourselves in vain seeking a solution and an entrance.

The Gospel put doors into walls for Paul, and it will do likewise for us.

The threefold deliverance referred to here is a deliverance associated with actual life situations. It was a conviction born out of experience. Are your convictions tried with fire and scarred with battle, or are they only a theoretical summary of ideas?

So many people believe God only *in their ideas.* So few know God *in their lives.*

Here is deliverance in three tenses.

1. *"Delivered"* — past tense.

It was the deliverance he had experienced from his previously mentioned circumstances.

2. *"Doth Deliver"* — present tense.

This takes Christianity out of the realm of reminiscence and memory and makes it something up-to-date. Too much Christian experience is in the past tense. It is out of date. It is moldy and musty. Take it out of yesterday and put it into today.

3. *"Will yet deliver"* — future tense.

Christianity is a continuing experience. We have something in prospect. It is not all finished business. It looks ahead and puts our faces to the future.

God is not an experiment for a true Christian — He is an experience. Therefore do not fret about *impending disaster.* Trust in the *imminent God.*

We talk about the "good old days." But the best is not past for one who has helped himself to life. It is to come. Let us therefore anticipate the *better new day.*

IT IS BETTER FARTHER ON

Hark, I hear hope sweetly singing
  Softly, in an undertone;
Singing as if God had taught her,
  "It is better farther on."
Night and day I hear her singing,
  Singing while I sit alone;
Singing so my heart may hear it,
  "It is better farther on."

When my faith took hold of Jesus,
  Light divine within me shone;
And I knew since that glad moment
  "It is better farther on."
I have plunged into the fountain
  Falling free for everyone;
I am saved and hope is singing,
  "It is better farther on."

Farther on, but how much farther?
  Count the milestones one by one;
No, not counting, only trusting —
  "It is better farther on."
Rest my soul in hope, forever,
  All my doubts and fears are gone;
Jesus is my Saviour, Keeper;
  "It is better farther on."

(Author Unknown)

IV. SUFFERING AND SHARING (verses 12 to 14).

"For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus."

The suffering mentioned here was not physical. It was far worse. Nor was it the moral suffering of remorse for wrongdoing. It was far worse. It was mental suffering for false accusation.

Paul had been charged with insincerity by certain enemies at Corinth. (A minister's most destructive enemies are neither saloon keepers, atheists nor communists, but disgruntled carnal Christians who can't forget their differences or who carry on a nefarious sabotage of their pastor's name and character.) These enemies in Corinth wrote letters that impugned Paul's character.

Against these unjust accusations Paul defends himself. Sometimes a servant of Christ can defend himself and should. But many times he can only suffer in silence, waiting the vindication which time alone will bring.

Paul is reminding the Christians of Corinth of their inter-relations which demand mutual and reciprocal confidence and loyalty. It is in such mutual and reciprocal loyalty that they have the only hope of preserving the pattern of unity so desperately needed when facing ancient or modern paganism.

All of us are faced with the great adjustment day of the Judgment Seat of Christ (verse 14). There the work of saboteurs will come

to light. There those who have lent themselves to petty gossip which has divided brethren will be exposed. There the true character of noble Christians will stand forth in the light of that great exposé. If we are right we await it with joy. If we are wrong we shrink from it with fear.

V. PURPOSE AND POSTPONEMENT (verses 15 to 24).

> "And in this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judaea" (verses 15, 16).

The instance referred to was Paul's expressed intention to make a trip to Corinth. He had in mind taking the sea route to Macedonia by way of Corinth, but his plans miscarried. Because this happened, the saboteurs at Corinth used this to attack Paul. They said he was neither a man of his word nor a man of honor.

But Paul's changed plans and postponed purposes were not an evidence of dishonesty or lack of honor. None, be he the best Christian, can foresee every circumstance, nor predetermine every detail.

After all, our lives do not always follow a straight course. Paul had to change his plans many times.

Sailboats in a race have a prescribed course laid out for their run, but they do not go in a straight line to their goal. They follow a sailor's strategy of *tacking* in order to take advantage of the wind. If they sailed their craft in a straight course, they would be becalmed and lose the race. Let us also take advantage of new and fuller light and advantageous and providential circumstances. Let us keep our eyes on the goal, our hand on the tiller, and sail resolutely ahead.

"If I had to stop my work every time anyone shot at me, I would never get anything done." So, Colonel Roosevelt in the Spanish American War, is reported to have answered a solicitous officer who wanted him to move his tent to a place better sheltered from the enemy's fire.

And so the people who get things done have had to think and answer since the world began. For almost everybody is the target for some kind of shot, and the more ambitious one may be the more numerous the attacks. To turn about, or try to dodge or answer them, only leads one away from one's main purpose. Some people get so busy answering criticisms that they forget what they started out to do.

Then there are those who seem to spend their whole lives looking for slights, or imagining snubs, or grieving when they get them (for, of course, they get what they are looking for). Such people never have had any absorbing interest in life, to begin with. If they could have engrossing work or interest they would be surprised to find that there were no more slights, for they wouldn't have time to think about them, and, a slight is not a slight unless there is a mind ready to receive it.

It was a surgeon who told us of two little boys, one a very bad little boy and the other a very good little boy. The bad little boy went out to throw mud at the moon, and the good little boy took a basin of water and went out to wash it off. But what do you suppose the moon was doing all the time? Just shining on as usual, and shedding its light over the darkened earth while the little boys were throwing mud and splashing water.

Two things are thrown into contrast in this incident of Paul.

1. *Paul's Purposes* (verses 17 to 19).

> "When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay? But as God is true, our word toward you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea."

Paul was no "Yes" and "No" man. He was not a shifty opportunist who played personal politics with the intents and welfare of others.

2. *God's Promises* (verses 20 to 24).

> "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

Paul's purposes were based upon the integrity of God's promises.

Circumstances will not change *God's promise*, though they may alter *our purposes*.

Their certainty is guaranteed by the indwelling Holy Spirit whose presence within us is the certification of God's promises to us.

The indwelling Holy Spirit has a twofold relation to us — "Who hath also sealed us, and given the earnest of the Spirit in our hearts" (verse 22).

1. *As a Seal* — "Who hath also sealed us."

A seal is a mark or sign of ownership. In olden days it was engraved with the owner's likeness, and when placed on documents, which were usually written on soft clay, or when placed on seals of soft substance, it left its mark as an assurance of safety. We have been sealed by the Holy Spirit with Christ's image impressed upon us as a mark of security.

2. *As an Earnest* — "And given the earnest of the Spirit."

This referred to an advance payment that guaranteed and assured possession until the day of complete and final redemption. Property was bought by placing the earnest or token money as a pledge of full payment. In the same way the indwelling Spirit is the pledge and token of our final and complete redemption.

CONCLUSION: Here is life that endures. It endures every circumstance to which it is committed.

It is fearless to face any life situation. It is unafraid, unashamed and unabashed.

Its endurance is more than a quality of dogged patience and willful tenacity. It is instead, a way to endure, for it endures because it is the *enduring life.*

It does not endure simply for the sake of enduring. It endures for a purpose. This purpose is our final likeness in the image of Jesus Christ. To this certain end we have been secured by the tokens of a seal and an earnest.

Let us rejoice in this assurance and face life with the life that endures.

The Preacher in the Modern World

By J. C. MASSEE
Teacher and Evangelist

Text: I JOHN 5:19: *"We are of God . . . and the whole world lieth in wickedness."*

It is well to begin this message with a definition. What is meant by "the world"? For the purposes of this discussion it is the world of James 4:4: "Friendship with the world is enmity with God." And it is the world of I John 2:15: "Love not the world, neither the things that are in the world. The lust of the flesh, the lust of the eyes, and the pride of life." All that is in the world is not of the Father but of the world. But it is also the world of John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Finally, it is the world of I Cor. 1:20: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. We preach Christ crucified, Christ the power of God, and the wisdom of God."

The world has not changed. It is as it has ever been — confused, bewildered. The men of this generation are shepherdless, victims of the world's hates and unbeliefs. They are obedient to the authority of the devil, torn and crushed in the struggle of brute force. They are stunned, starved, staggering under the burdens which are too heavy for them to carry and are not lifted by the pacemakers of the present generation. They are swept by the tide of woes from their ancient moorings and are left without any successful anchorage. It is upon this world that our Lord Jesus looked and was moved with compassion. It is of this world that I address you this day.

THE PREACHER IN THE WORLD

The first Christian preachers faced a pagan world. Brute force and materialistic philosophies were dominant. It was a world also in which conflicting ideologies struggled to gain control. Greece presented her idea of absolute liberty. Rome operated under the conception of absolute law. But then as now and now as then absolute liberty meant and means moral and social anarchy, and absolute law means moral and social tyranny. The Christian conception has ever been liberty limited by law and law defined by liberty. This is the contribution of the Christian Gospel.

It was into this world that the Apostle Paul launched himself and the Gospel message which calls upon man to turn from darkness to

light and from the power of Satan to God, that he may receive the forgiveness of sins and the inheritance of the saints. Paul quickly surrounded himself with a group of young preachers, whom he taught and trained for the ministry of the Gospel message and for the conflict between Christianity and paganism. He saw that a trained ministry was essential to a successful issue in that conflict.

I understand that Paul's pastoral epistles to Timothy and Titus are a compilation under the guidance of the Holy Spirit of his theological and homiletical lectures to these young preachers as he trained them for the work of the ministry.

THE DEMAND FOR A TRAINED MINISTRY

There is no more insistent modern demand than the demand for a trained ministry, a standardized ministry. But we do well to raise the question: trained for what? What is to be the standard to which we direct the training of young ministers? Certainly it is not a scholastic standard; the main purpose of a seminary course is not getting a degree, however desirable that may seem to be. It is not, however, a scholastic attainment with an attendant knowledge of books and traditions. It must not be considered in terms of training for loyalty to creeds and denominational affiliation. We hark back to Paul and his group of young preachers. I Tim. 4:8: "Train yourself for godliness." That is an eccentric motive in modern ministerial circles. We are trained for almost everything else: for managerial efficiency, pastoral visitation, the psychology of public popularity, accord with modern philosophies and conformity or regularity within the denominational group. But primary emphasis of the Book to which we must refer all standards of conduct and all motives in conduct is still a training for godliness. Nothing can take the place of the simple old-fashioned ministerial aroma of a godly life. The preacher should be pre-eminently a man of God — thought of as such, referred to as such, listened to as such and honored as such. He has no business to entangle himself in any other organization or any other enterprises than that sponsored by the Church of Christ functioning spiritually.

Again Paul warns Timothy: "Curb the cravings of youth" (II Tim. 2:22): all those worldly aspirations; cravings for recognition; the seeking after position; the ecclesiastical wire-pulling for place and prestige and authority — all these as well as the carnal cravings which find such easy temptation in the unguarded contacts made possible by the ministerial office and the ever-ready devices of the devil. How subtly does the devil lay his traps for the snaring of the preacher in wrong relations to the wrong women, wrong money, or a wrong conception of the person and ministry of Jesus Christ our Lord. How readily does he promote the popularity of the preacher as expressed in membership in various clubs, entanglement in many social invitations or a busy occupancy of time in committee meetings, both in the church and community, leaving him small time to the task committed to him by the Lord Jesus Christ.

Again Paul counsels Titus: "Let no man hold you lightly." Maintain the dignity and authority of your ministerial office. A minister loses esteem when he is called by his first name in his community. Better hold yourself aloof from foolish disputes and genealogies and quarrels and wrangling about the law, for they are useless and vain.

"PREACH THE WORD" (II Tim. 4:1)

But the climax of all Paul's teaching in the training of all young preachers lies here. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Preach the Word everywhere, all the time, to everybody.

What Word? Surely the Word of Acts 26:16, Paul's message to the Gentile world — to which you also must minister: "I have appeared unto thee for this purpose, to make thee a minister, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith which is in me." That commission limits and defines your commission to preach in the modern world.

What Word? It is that Word that is sharper than any two-edged sword, piercing the joints and marrows, dividing asunder the thoughts and intents of the heart. It is that Word which should be upon your lips and on your hearts — the only hope of a world without God. An indifferent world will never be won by a cold church, nor will a cold church ever be aroused by a passionless ministry. Ghandi, the Indian agitator, might have been won to Christ in his young manhood by a preacher who did not take one Sunday morning sermon seriously. And Ghandi by his agitation for anti-Christian interpretation of a near-Christian philosophy may upset the whole program of the democracies in the present age.

SHIFT THE STRATEGY

The minister needs to leave the defensive for an offensive ministry. Attack and attack and attack the gates of hell. Panoplied with the whole armor of God, turn deliberately from an attitude of defeatism to a conscious expectancy of victory in the Name of Christ. Our warfare is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God that you may be able to stand in the evil day and having done all to stand. At the battle of Marengo when Napoleon thought himself defeated he ordered a young bugler to sound a retreat, but the lad answered, "Sire, I don't know how to sound a retreat. I was not taught how to sound a retreat. I know how to sound a charge." Napoleon told him to sound a charge and it turned the tide of battle from defeat to victory. The minister must know no place of defeat, confess no possibility of failure. The

Son of God goes forth to war, a kingly crown to gain. The blood-red banner floats afar. Who follows in His train?

The preacher should turn from empty church houses to crowded street corners, from the segregation of youth into extra church groups to the separation of youth under his training for a new day to be in readiness to take a new world for Christ. Neither the preacher nor the church can save itself without saving the world. Every church should be a training camp and every preacher an expert leader, commanding the forces of Christ for the militant purposes of the kingdom of God in the earth. We might learn from the Mormons the strategy of employing all Christian youth in missionary undertaking, and from Moravians the wisdom of settlements of Christian families in pagan centers; and from the present world leaders the value of intense propaganda and fifth column work against the powers of darkness. We must penetrate the strongholds of evil with the Gospel of Christ, consolidating every Christian position and organizing all Christian forces to make Christ known to the end of the world.

That ministry can never grow stale nor lose its zest.

The Woman with the Five Husbands

By Dr. JAMES McGINLAY
Evangelist

"And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink" (John 4:5-7).

Thus our story begins — a story that will be told so long as preachers preach and congregations listen to the Gospel. This story deals with the historic meeting between Heaven's Best and earth's worst. He, the thrice-holy, spotless Son of God, she, a woman who had lived with five husbands. She came to the well, thinking of earthly things. He came thinking of her soul. She wanted water; He gave her salvation. She began arguing with Him and finished by exalting Him. What a marvelous change a touch from the living God makes upon a sinner's soul. Now, my friends, you have come to this place of worship tonight, perhaps knowing not just why you are here. Maybe a wife or a husband or a child or a friend coaxed you against your will to come and hear me preach, but let me tell you now, that, no matter why you came, you are here face to face with the Christ who sat at Sychar's well. No matter what you are interested in, He wants to see you saved. No matter how your process of reasoning may commence, if Christ has His way, you will go from this service as the woman went from Jacob's well, telling to all around "what a precious Saviour you have found."

"Jesus saith unto her, Give me to drink."

In this meeting between Christ and the woman, you will notice it was He who broke the silence. Had He not said to her, "Give me to drink," the story would have ended before it began. As it was then, so is it today. It is always the Lord who approaches the sinner, for "no man seeketh after God." No matter how brazen the sinners are behind Christ's back, bring them face to face with Him, and they have little or nothing to say. You have not come here tonight primarily to speak with God, but let me tell you, He is here to speak with you, and all He wants of you is what He wanted from the woman at the well — refreshment. He said, "Give me to drink." In other words, "Satisfy my longing." He wanted refreshment, and it was within the woman's power to grant it.

That same Christ is here tonight, and, if I may say so reverently, He will never be satisfied "until He sees the travail of His soul."

You are it. In your room and stead He suffered, bled and died, and He with the angels in heaven will rejoice when you say:

> Just as I am, without one plea
> But that thy blood was shed for me,
> And that thou biddest me come to thee,
> O Lamb of God, I come, I come.

Listen to the answer of this woman,

> How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

Don't you think this woman was a little impertinent, starting an argument concerning racial differences when all that Jesus wanted was a drink? A Jew needs water when he is thirsty just as well as a Samaritan. If that woman had had an ounce of graciousness or kindness within her heart, she would have ignored the national antipathy and given to Him a drink. But please suspend judgment of this woman, for her answer is the answer of the human heart to God's first invitation for refreshment. Many of us who are saved look back with sorrow to the occasion when we heard for the first time God's pleading with our soul. How angry sinners become if someone insists upon their surrendering to the Lamb of God. How unmannerly and impudent we are when face to face with the question: "What shall I do with Jesus?" If Christ speaks to you tonight, remember He is thinking only of your good. You, not He, will be the loser if you argue instead of surrendering.

> Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

Oh, if thou knewest. If thou knewest. That is the reason sinners are not saved. They don't know what they are doing. Every single, solitary soul is an agnostic until he becomes a Christian; for no man who knew the joys of heaven or the miseries of hell would reject Christ one moment longer. My friend, if you knew the peace and the happiness and the anticipation of eternal blessing which are ours who know the Lord, you would not reject Him another moment. But you don't know, and you look suspiciously at us when we dogmatize concerning the reality of salvation. Well, we know how you feel, for we felt the same way once. We laughed and scoffed and argued, but we didn't know what it was all about, and so "if thou knewest the gift of God, and who it is that saith to thee" this night, "Give me thy heart," you would never leave this building until you were one with Him. But you don't know what you are missing. You don't know what you are doing, you don't know what you are saying, you don't know where you are going; in fact, you don't know anything until you know God. Now, no one likes to be called an ignoramus; so listen to the woman:

> Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

My, wasn't she cute! Christ had intimated that she didn't know anything, so she let him know that she was quite conversant with the origin of Jacob's well. She tried to impress the Lord with the profundity of her knowledge. Isn't that like sinners? They will tell you that they have read the Bible from Genesis to Revelation four times, and that they have studied it minutely, and of course it is full of contradictions. They will ask you, "Where did Cain get his wife?" just as though they were the first that had ever discovered this problem in the Book. Seriously and without exaggeration, there is not a single original question being asked today by sinners. They are all parroting Robert Ingersoll, Voltaire and Tom Paine. How they love to impress us with their wisdom concerning the things of God. But, my friend, you may know all about Jacob's well and Jacob's cattle and Jacob's sons, but until you know Jacob's God you know nothing. So please don't try to impress the Lord with your knowledge until you give Him your soul. Then, after that, you can spend the rest of your natural life and all eternity sitting at His feet and learning of Him.

I love to see the Lord in action. How clever was His strategy with this woman. He just ignored her statement about the origin of Jacob's well. Listen to Him now:

> Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

Believe me, when the woman heard that, she saw a prospect of eliminating from her daily schedule this long trudge to Jacob's well with a pail, and she became interested. In dealing with unsaved souls, I believe the strongest argument we can use is to prove to them that we have something that is worth having, while they have nothing of any value. The poor world is trudging along the dreary road with its little pail every day to Jacob's well. The worldlings spend their nights in gaiety and pleasure, and the daytimes recovering from the effects, but they are not satisfied. When the band plays "God Save the King" or the "Star Spangled Banner" and the curtain is rung down, and the show is over, their pail is empty. They have nothing to take home. The music of this world brings it no joy or satisfaction. Why, the sinners have never written a song yet that they sing at their own funerals. The unhappiest people in the world are the folks who have everything the world has to give. Therefore, why don't we show them by our happiness as well as by our testimony that we are satisfied with Jesus in our hearts? He is not a disappointment, is He? He hath done "exceeding abundantly above all that we can ask or think," and if we can only impress this fact upon the ungodly, they will say as did the woman, "Give me to drink."

> The woman said unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

You notice Christ started off by asking her for a drink, and she wouldn't give Him one. Now she asks Him for a drink, and He won't give her one. What a strange game of contraries. But the Lord knew what He was doing, and in dealing with you here today, He knows also.

> Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus saith unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

You see, the sin question must be faced before the Son question can be answered. A lot of folks are favorably disposed toward Christ. Like the woman at the well, they perceive that He is a great prophet. They pay homage to His teaching ability, and they compliment Him especially around Easter and Christmas with their presence in the House of God. Well, that is all right, but it will do you no good so far as salvation is concerned. Before you and God can be reconciled, you must be brought face to face with your sin. The work of the Holy Ghost on earth during this dispensation of grace is to "convict the world of sin, of righteousness, and judgment." Therefore, please remember that Jesus Christ came not to call the righteous but sinners to repentance, and that He came not to save us "in our sins," but "from our sins." I had to laugh at a woman who walked the aisle one night at our service. She, with others, came into the inquiry room, and after I had dealt with them all, and they had accepted Christ as Saviour, she asked if she might speak with me alone. When the others had gone out, she said, "What do you think of a Protestant marrying a Catholic?"

"Well," I said, "sometimes it is too bad for the poor Catholic, but most of the time it is a tragedy for both. What did you have in mind?"

Then the brazen rascal told me that her boy friend was sitting out in the auditorium, and that she would like to leave her husband and two children and marry him, but she thought she had better get converted before she did so. In other words, she wanted Christ so that when her sin eventually got her into a jam, He would be there to help her out. But, my friends, you cannot meet Christ tonight on those terms. "Go, call thy husband." You will notice she tried to deny that she had any husband, and the Lord said, "Thou hast well said, I have no husband, for thou hast had five husbands, and he whom thou now hast is not thy husband." Surely Sychar's sinner will now surrender and blurt out the whole truth. Surely she will realize she is caught, and not for one moment seek to evade the issue; but, not this woman. She will battle it out to the end just as some of you are determined to do tonight. She said:

> Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

You see, there was an age-long controversy between the Jews and the Samaritans concerning the appropriate site for the temple building. The Samaritans declared that Mount Gerizim was the place, while the Jews, of course, declared Jerusalem was the place, and now this woman with the five husbands is entering the controversy. "Don't you think," says she, "that this mountain is the place where we ought to worship God?" Imagine her talking about worshipping God, but that is exactly what is going on today in thousands of cases. People who are living for the world, the flesh and the devil, without God, and without hope, will fight like wildcats for their own pet denomination. I have ofttimes had a deep-dyed sinner convicted of his sin, convinced of his need of Christ, and just about the time I expected him to surrender he would say, "Well, of course, I am a Presbyterian." Others have said, "Well, I am a Baptist"; others proudly declared that they were brought up Quakers, and the Methodists, of course, always have a large quota of ungodly sinners who are proud of their Methodism. My friend, it makes no difference to you which denomination is nearest the truth. If you reject the Lord Jesus Christ, you are a million miles from IT. In a lost eternity this day, weeping and wailing and gnashing their teeth, are representatives of all denominations. They did not go to hell because they were Baptists or Presbyterians or Lutherans or Episcopalians, but because that is ALL THEY KNEW. Never mind parading the piety of your godly old parents while you reject their Christ. In fact, a sinner ought to keep it quiet, and until their Saviour becomes yours, your godly parentage ought to make you ashamed of yourself.

If that woman had had any respect for the mountain upon which she thought the Temple ought to be built, why in God's name didn't she straighten up and quit living as she was? But she simply illustrates the unwillingness of the human heart to come clean with Jesus. You unsaved souls who listen to my voice this night, please remember that you are caught. "God sees all you do, and He hears all you say"; therefore, why don't you quit arguing and surrender now? You can be saved in this church, on the street corner, in the quiet of your own home — anywhere, because it is neither on Mount Gerizim nor in Jerusalem that God is worshipped.

> Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . .
>
> But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.
>
> God is a Spirit: and they that worship him must worship him in spirit and in truth (John 4:21, 23, 24).

It makes no difference which church you go to if you are lost, and if you are saved it won't take you long to find the right one, but God is not locked up in any church or in any particular body of churches. He is everywhere, at all times, and can save under all circumstances. Why not let Him save you tonight? Why not say, "Lord Jesus, I

realize that knowing the origin of Jacob's well and arguing about an appropriate site for the Temple building will never cleanse my heart or save my soul. Therefore, admitting my guilt, and conscious of my need, I here and now surrender to the Lamb."

> The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
> Jesus saith unto her, I that speak unto thee am he . . .
> The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? (John 4:25, 26, 28, 29).

Now she is at the end of the road. Her evasive arguments are of no avail, and at last she has arrived with thousands before and since her day at the place of surrender. At the beginning of the interview, to her He was a Jew; then He became a prophet, then the Messiah, and at last her Christ. How beautifully and simply Jesus led her upward and on until she left her waterpot and went back to the city, advertising the Saviour from whom she had once withheld a cup of water. The most infallible commentary upon the genuineness of her conversion was the willingness of the men to obey her injunction.

> Then they went out of the city, and came unto him (John 4:30).

Wasn't that wonderful? What a change they must have seen in her face; what a change in the tone of her voice; what a change in the topic of her discussion. No doubt she was once foul-mouthed, vulgar and loud, for a woman who had lived with five men could scarcely be called a lady. But now she says to the men to whom she had sold her virtue:

> Come, see a man, which told me all things that ever I did: is not this the Christ?

In this message, the only thing that worries me is that some of you dear people will think that the past life of the woman puts her out of your class. No doubt some of you would hate tonight to come to Jesus lest those witnessing your stand would surmise that you had lived as the woman lived. I am not insinuating that you are morally as she was, and yet, unless and until you surrender your spirit, soul and body to the Christ who purchased you on Calvary, you are guilty before God of spiritual adultery. Why should you live for the world, the flesh, and the devil, when the Book says:

> Ye are not your own.
> For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19, 20).

Quite recently a Bible student asked me what proof we had in the Scripture that the woman of Samaria was actually saved. Well, how do we get saved? Listen to Romans 10:9:

> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.
>
> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.
>
> For the scripture saith, Whosoever believeth on him shall not be ashamed (Romans 10:9, 10, 11).

Similarly you may prove to us this night that your conversion has taken place. Will you believe that the Lord Jesus Christ died for you?

> For when we were yet without strength, in due time Christ died for the ungodly . . .
>
> But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:6, 8).

Surely you believe you are a sinner, for by nature, practice and choice, that is all you have been. Now then, if you believe you are a sinner, and you believe God paid the penalty of your sin, why don't you confess Him right now? Say:

> Out of my bondage, sorrow and night, Jesus, I come, Jesus I come;
> Into Thy freedom, gladness and light, Jesus I come to Thee;
> Out of my sickness into Thy health, Out of my want and into Thy wealth
> Out of my sin and into Thyself, Jesus, I come to Thee.
>
> Out of the fear and dread of the tomb, Jesus, I come, Jesus, I come;
> Into the joy and light of Thy home, Jesus, I come to Thee;
> Out of the depths of ruin untold, Into the peace of Thy sheltering fold,
> Ever Thy glorious face to behold, Jesus, I come to Thee.

Our story is ended, so far as the woman of Samaria is concerned, but if God has His way and our prayers are answered, you will leave this building a Christian too. Wouldn't it be great if you who came for an hour's mental and physical relaxation went out ambassadors for Christ? This is not only possible, but within the realms of probability, for, hallelujah, Jesus saves!

Thy God Reigneth!

By F. J. MILES, D.S.O., O.B.E., V.D.
Director, Russian Missionary Society, Inc.

Everywhere we look in this world today, we are faced by upheaval, war, revolution, failure. The human race is bankrupt; monarchy and republicanism, dictatorship and democracy, have failed. We are faced by bankruptcy — national, international, economic; and we are faced by bankruptcy in the realm of statesmanship. This latter is true because most of our statesmen fail to seek counsel from the One who alone knows the end from the beginning and so is able to give it.

Apart from the salvation that is in Christ Jesus, the most comforting doctrine in our day and generation is the absolute Sovereignty of our Omniscient, Omnipresent and Omnipotent God. It is still true that in spite of all that may seem to be contrary, "The Lord God Omnipotent reigneth," that "God is over all blessed forever," that "He worketh all things after the counsel of his own will," that with good courage we may sing or say to any drooping or despondent soul, "Cheer up!" "Doubting soul, dismiss thy fears; thy God reigneth."

If it be true that GOD IS SUPREME, it must necessarily follow that He will compel all apparently contradictory conditions and conflicting circumstances to contribute to His causes; all apparently adverse plans and powers will be used to perfect His plans. This is what the Book of books teaches, and whether we go to Paul, Prophet, or Psalmist, we find affirmations of this truth. Paul said that God "worketh all things after the counsel of his own will" (Eph. 1:11); while his brother James stated that "known unto God are all his works from the beginning" (Acts 15:18). The major prophet affirmed that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19), while the Psalmist sang, "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalms 76:10).

Other passages will at once occur to the minds of readers, but concrete illustrations usually carry greater conviction than principles in plain prose; so we think of the story of *Joseph*, sold into slavery, badly treated by his brethren, falsely accused, imprisoned, suffering sorely and severely, and emerging from it all to be the Prime Minister of Egypt. His brethren came down into the land to secure relief from the famine in their own country and to take advantage of the provisions made as the result of Joseph's wisdom. In due course Joseph revealed himself to them, and they expected that they would be paid back in their own coin, that they would reap as they had sown; in modern language that Joseph would "get even" with them.

But note the significance of his reply as recorded in Genesis 50:20: "As for you, ye thought evil against me; but God meant it for good . . . as it is this day, to save much people alive." That is to say, that through his suffering he became the saviour of the people from famine. Through his discipline his powers were developed so that when released from prison he was fitted to become the Prime Minister of Egypt. *Joseph is the most perfect human type of our Lord.* In Hebrews 2:10 we read that "it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the captain of their faith perfect through suffering"; while in verse 18 the writer adds that "in that he suffered being tempted, he is able to succor them that are tempted." In 4:15 we read that "we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." And this is capped by the astounding statement in 5:8 where we read "though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." That is to say, that His suffering contributed to His capacity as Saviour. As a human being He entered into our trials and temptations; and so understandingly appreciatively and sympathetically, He can feel for us as only a fellow-man can feel, and act for us as only our Almighty, Eternal and Infinite God can act. "Hallelujah! What a Saviour!"

We proceed to a New Testament illustration. In Acts 1:8 we have a promise of power and a prophecy of propaganda. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The day of Pentecost dawned, the power of the Holy Ghost endued the Church, and the disciples all stayed in Jerusalem. But what of the promised propaganda? Acts 8:1 is the complement of Acts 1:8. "There was . . . a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria." Persecution drove the disciples out of Jerusalem to proclaim the Evangel in Judea and Samaria, and according to the fourth verse of the eighth chapter, "they went everywhere preaching the word" throughout Judea and Samaria. Then in Acts 11:19 we are told that those who were scattered abroad at the time of the stoning of Stephen went as far as Antioch, Phenice, and Cyprus, proclaiming the glorious Gospel of the blessed God. The fact of the matter is that apparently the church might have died stillborn in Jerusalem but for persecution. It was persecution that provided the opportunity and enabled the disciples to buy it up outside Jerusalem. But how do we know that God controlled the movement? Three words in Acts 8:1 are significant: "except the apostles." Who of all the people that the persecutors would primarily have desired to drive out, if not these very Apostles? But God wanted them in Jerusalem for ecclesiastical and administrative purposes; so He allowed the

disciples to be driven out for propaganda purposes, but kept the apostles in the metropolis. In His own language used at the end of Job, Jehovah said: "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed." If we had the time and space, *the birth of Jesus in Bethlehem-Ephratah* could be traced back to the manifestation of God's power to "make the wrath of men to praise Him," and many illustrations in the sacred Scriptures by the law of association would probably be conjured up in our minds. We need only to reflect on the fact that Calvary, the world's greatest tragedy, became God's greatest triumph. We, however, must proceed to apply this truth to *the disastrous and devastating conditions on the continent of Europe.*

We go back in thought to the last war and what do we find? At the close of 1918, countries and peoples that made up provinces of Soviet Russia (in which the proclamation of the Evangel was restricted and ultimately prohibited) became the Independent Republics of Finland, Estonia, Latvia, Lithuania; and the province of Bessarabia was incorporated in Rumania in 1919. Following this, in 1920 the Poles, under Marshal Pilsudski, defeated the Russians; and all the White Russians and Ukrainians living in Eastern Poland were liberated from the Soviet yoke under the Treaty of Brest-Litovsk. *As the result of war and revolution,* some thirty-five million Russians were made accessible for Gospel preaching who could not otherwise have been approached. Moreover, the Russian revolution led to the driving out from Russia of the intelligentsia and others who were able to escape. These people, some five million, established themselves in communities throughout the continent of Europe. There are, for instance, 35,000 in London, 80,000 in Paris, half a million in France; so we have a total of some forty million Russians ready to receive, and in large numbers to respond to, the appeal of the glorious Gospel of the blessed God, *who never could have been reached but for the overruling providence of God.*

But we can go further back than that, for during the actual first Great War itself, as many know, large numbers of prisoners of war were in concentration camps. To the credit of the Germans, be it said they gave the Russian Mission Society's evangelists perfect freedom to preach to the Russian prisoners of war. So efficient were the evangelists, and so effective their evangelism, that in one camp alone there developed a church with a baptized membership of six hundred and forty-six converts. When the Armistice was signed these men went back to their own land as willing and worthy witnesses to the all-conquering Christ, and some of them actually became evangelists among their own people.

Moreover, at the close of the war period we had a number of men in training in our Bible School in Philadelphia. On the completion of their training they would not have been allowed to enter Soviet Russia, but we were perfectly free to bring them over to work among the forty million Russians outside Soviet borders, and they formed

the nucleus of our, in round figures, one hundred workers on the staff today. And neither of these things could have happened but for God's providential overruling of man and revolution.

If space permitted we could work out at length this same thesis in connection with the sacred Scriptures, showing that in spite of all that has been attempted *"the Word of God is not bound,"* and even the machinations of evil men to curtail its circulation or to shut down its influence, have been compelled to contribute to its becoming a greater treasure in the hearts of the believers, and more truly translated into their lives and labor as the result. We confine ourselves to Russian illustrations. Since May, 1929, it has been a criminal offense in the U. S. S. R. to print, publish, distribute, or circulate the Word of God or any part of it. But — what has happened? Russia invaded Finland, underrating her enemy, and sending troops that had not been taught to fire a rifle from a pair of skis, to attack Finns who for generations had been using sporting rifles while skiing over the snow. This resulted in thousands of Russians being taken prisoners and kept in internment camps in Finland. Sanfrid Matson of Jacobstaad cabled to the Scripture Gift Mission in London that all stocks of Russian Scriptures in Finland were exhausted. The Russian Mission Society printed the largest edition of the Russian Bible that ever came off the press — 81,000 copies. The Scripture Gift Mission bearing half the cost, I cabled our Riga headquarters and sent five hundred Russian Bibles to Finland, but a German torpedo sank the neutral vessel that was carrying them. Then 3,500 Russian New Testaments were sent. I responded to this challenge by sending another five hundred Bibles, then ten thousand copies of the Gospel according to John in Russian, and when I left London, the last thousand Russian New Testaments were baled and awaiting a vessel to take them to Finland. Why? Because the first thing those Russian prisoners asked for when they were interned was copies of that Book, which in their own land they had not seen or handled and for the most part had not even heard quoted. It never could have happened but for war — God's making the wrath of man to praise Him.

You know what happened next. The Soviet Government demanded of the republican governments of Estonia, Latvia, and Lithuania naval and military bases. Those comparatively few people had to accede to the demand. Then Russia had to send personnel to man the naval, military and air bases in those Baltic states. The first thing those Russians asked for when they came to live in those free lands was the Word of God, that they could not get in their own country. For over a score of years our workers have been evangelizing in those lands. We had large stocks of the sacred Scriptures at hand, and every need and demand was met. So once again God made the wrath of man to praise Him.

Then Germany and Russia invaded Poland. Along the Polish-Soviet border we have been working with great success among the six million White Russians and Ukrainians. *The greatest continuous revi-*

val of modern times has been taking place in that area. Our evangelists had large stocks of Bibles, Testaments, Psalters, Gospel portions, and were waiting for the day when God would break down the barriers and open the way for the preaching of the "glorious gospel of the blessed God" and the circulation of the Scriptures in the U. S. S. R.; for we are all assured that no nation can continue to challenge our God and get away with it. In the meantime, they did not sit idly waiting. They carried the Scriptures over the border at the dead of the night, taking their lives in their hands. One of them was shot. One of them carried over 1,300 pounds across the border in one short summer.

Every member of a Russian Evangelical Church is a missionary. What do you think has happened? For practical purposes, the boundary line of the Ukraine has disappeared; the border has dissolved, and there is interplay, interpenetration, interaction. Obviously, the Russian peasant Christians have taken those stocks of Scriptures into Soviet territory and there they have been distributed. God made the wrath of man to praise Him.

More recently, the heads of denominations in England waited on M. Maisky, the Soviet Ambassador in London, and asked that under the new order of co-operation the Russian government would restore religious freedom to the peoples of one-sixth of the earth's territory, one-fourth of Asia and one-third of Europe. The plea was sent to Stalin and his colleagues. Who knows but that, desiring the support of the English-speaking peoples on both sides of the Atlantic, there may be a complete reversal of the anti-God and anti-religious activities of the atheistic hosts — and all as a result of war and God's overruling Providence. Our President, through his representative in Moscow, Mr. Harriman, has made a similar appeal. We may well pray for this end.

So we reach the conclusion that should beget confidence and make the application that should inspire calmness and courage in the midst of the present conflict. We cannot foretell in what way a powerful overruling Providence will compel the wrath of man to praise Him, but without doubt He will. It is still true that "the Lord God omnipotent reigneth"; still true that "God is over all, blessed forever." We Christians should be optimists. We have facts as a solid foundation for faith. No Christian has any right to be a weeping Jeremiah. We should practice the principles laid down by Paul, who wrote the most rejoicing letter in existence from the Mamertine prison in Rome. No note of dismal depression should cross our lips, but with confidence and courage we should say one to the other: "Be of good cheer," for we have heard the Christ of God reiterate the phrase to inspire us with confidence, courage, and comfort; and we have read and reread the record that tells us that Paul, facing what was entire disaster, said, "Sirs, be of good cheer . . . I believe God." So in the midst of the present world tempest we say with calm, confidence one to another, "Sirs, be of good cheer . . . I believe God."

Is Booze Sabotaging Our War Effort?

By SAM MORRIS
Radio Temperance Lecturer
and Associate Editor, "The National Voice"

Since that memorable night long ago when Babylon fell while Belshazzar feasted, reveled and drank wine with a thousand of his lords and praised the gods of gold and silver, down to this present war, John Barley Corn has played a vital role in many world-famous battles.

The world-famous battle of Hastings, fought in 1066, was won by the Normans over the Saxons after the Normans had spent the previous night in prayer and fasting while their enemies feasted, drank and reveled.

On Christmas Eve, 1776, while the Hessian soldiers in Trenton, New Jersey, reveled, danced and celebrated by drinking, Washington with his battered army broke the ice, crossed the Delaware and fell upon them in a surprise attack that won the battle, a vital victory in the Revolutionary War.

The night before the battle of Waterloo opened, Marshall Ney, Napoleon's leading general, was put to bed drunk on Burgundy wine, and history informs us that the following day he was in a dazed and befuddled state of mind as he sought to execute his commands and orders. That battle ended Napoleon's unique military career.

In the early part of 1918, when the German forces had driven to within twenty-five or thirty miles of Paris in what seemed an irresistible drive, they paused to consolidate their gains, and one night two whole divisions of soldiers in the spearhead of that drive got drunk on wine left in great quantities by fleeing refugees. When the battle was renewed, these drink-befuddled soldiers were mowed down by allied forces in the battle that turned the tide of World War I.

When World War II opened, Germany and France faced each other across the Maginot Line. Adolf Hitler imposed prohibitions against both smoking and drinking among his armed forces; France, on the other hand, allowed her armed force to drink in unbridled lust and debauchery for eight months of inactivity as those armed forces faced each other. There were 814 cases of delirium tremens in one French army hospital at one time. Then the zero hour struck. Germany invaded France; in a few brief days France went down. Aged General Petain, speaking over the radio, explained the fall of France to the world in these tragic words: "Our soldiers were drunk and couldn't fight."

The early Sunday morning attack of Japan upon Pearl Harbor which destroyed a billion or so dollars worth of vital war equipment, killed more sailors than were killed in World War I and the Spanish-American combined, cut off the Philippines from reinforcements, and usurped an advantage in the Pacific that we yet have to overcome. That treacherous attack took place on the heels of a Saturday night in which thousands of our armed forces crowded the bars and dives of the Islands. There is not the shadow of a doubt but that it was planned and timed for the specific purpose of taking advantage of the drinking debauchery of the night before. Pearl Harbor will forever stand as a vivid example of the treachery, not only of Japan, but likewise of the fifth-column work of the drink traffic in time of war.

These are facts of history. If they teach anything at all, they teach that the undermining, demoralizing work of the liquor traffic aids, abets and assists the enemy. And today, while men, women, little children and institutions like the church, the home and the school are being called upon to make sacrifices to help win this war, the liquor traffic and the liquor drinkers of this nation are allowed to run wild, foot-loose and fancy-free. I say without hesitation that the biggest one single thing that our President and Congress could do tomorrow to win this war would be to declare war-time prohibition: close every brewery, every saloon and every legal drink shop in this country.

WAR-TIME PROHIBITION IN WORLD WAR I

Listen to the testimony, not of a preacher, not of a WCTU leader, not of a Prohibition Party leader or a leader of the Anti-Saloon League, but of one of the greatest military leaders this nation ever produced — General John J. Pershing, who took our boys to France in World War I and whipped the breeches off Kaiser Bill. Now listen to what he said about the booze traffic back in World War I:

"Banish the entire liquor industry from the United States; close every saloon and brewery; suppress drinking by severe punishment to the drinker; and, if necessary, death to the seller, or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

That, my friends, was the verdict of General John J. Pershing in World War I, and the liquor traffic then was not one-half so great a menace to our war effort as it is today. I'll prove that statement. Listen.

1. In the first place, when General Pershing made that statement in World War I there were only twenty-five states that legally sold beer, wine or whisky. Twenty-three states were legally dry and did not sell beer, wine, or whisky. But today every state sells beer, and all but three sell hard liquor.

2. In the second place, in World War I, vice, prostitution and venereal disease hatched and spawned and perpetuated by the liquor traffic were circumscribed and restricted very largely to the red-light

districts in our large cities. There were no paved highways, there were no trailer camps, no tourist camps, no mammoth nation-wide vice syndicates with motorized and mobilized brothels.

3. In the third place, in World War I we did not have the big bombing fortresses, the mechanized ground equipment and the other highly specialized modern instruments of destruction that demand a clear eye, an unclouded brain and a steady nerve, as we have today. If General Pershing needed sober soldiers back in 1918, we need them ten times over today.

4. In the fourth place, back in that First World War it was a criminal offense for anybody to sell any kind of beer, wine or whisky to any man in military uniform, but today beer is sold inside the camps to the boys along with ice cream, soda pop, chewing gum and candy, and outside the camp anyone can sell him anything they can get him to buy. And everybody with a thimbleful of brains between his ears knows that beer is only an appetite creator. Beer drinking produces the whisky drinkers.

5. In the fifth place, back in World War I, we passed a war-time prohibition law and closed the breweries and distillers and stopped them from wasting vital materials. But today in a much greater war in which civilians are being called upon to forgo and deny as never before, the brewers and distillers are being allowed to go foot-loose and fancy-free. In fact, they are today enjoying the biggest boom in their history. You good people are called upon to save, but they are being permitted to waste.

I'll prove it.

What time did you get up this morning? You got up by war time! What do you mean by war time? Well, electricity is important and essential to win the war, and so the President and Congress passed a war-time law changing all of our clocks. We get up an hour earlier, close an hour earlier and save electricity to help our boys win the war. And we are glad to do it. If it is necessary we will return to the tallow candle and the old coil oil lamp. But listen, every night all over this land from one side to the other your night clubs, road-houses, and other booze-soaked gathering places — many of which do not even open up in the day time at all — run wide open until past the midnight hour with big blazing neon signs, bright light and nickel-in-the-slot-machine phonographs drinking up ten times as much electricity as we have saved by changing our clocks an hour.

Now if this electricity is so precious and scarce, the President and Congress ought to close these brewers and distillers and night spots and make them stop wasting it.

Take another example. The automobile industry, the lumber industry, the fruit industry and other industries have been converted into war industries and harnessed up first to our war effort, but your booze industry has been allowed to continue almost unhampered. Back earlier in the year tires were forbidden milk men, grocery men, laundry men and other retail dealers, but the big bloated, beer haulers could get all they wanted until the 28th of July. According to Fulton Lewis

on his Mutual Broadcast of the News, and Ray Tucker, writing in the *National Whirligig*, the liquor industry has been allowed to use sugar and high-test molasses at the rate of one million or more tons this year to keep on making whisky, while the housewives and children were restricted to one-half a pound a week. And that, too, in the face of the fact that the whisky industry has a five-year supply already stored up in the warehouses of this country.

Now, my friends, I say without hesitation, such profligate destruction of vital materials that are essential to winning this war ought to have been eliminated with the very first rationing act by Mr. Leon Henderson. This is not wild-eyed radicalism. This is not reform fanaticism. This is just common everyday American patriotism.

Today America is the arsenal of the democracies. Our ships, loaded with men, arms, ammunition and foodstuff, go around the globe, and if we needed to conserve in World War I, we need to conserve ten times more in this earth-girdling strife.

THREE WAYS BOOZE HINDERS OUR WAR EFFORT

There are three specific and undeniable ways in which the re-legalized liquor traffic of this country is impeding and hindering our war effort. First, by the debauchery of our armed forces; second, by the spawning of vice, prostitution and venereal disease; and third, by demoralizing our citizens.

1. Debauches Our Armed Forces

That there is widespread drinking and debauchery among our armed forces no honest, informed person can possibly deny. You see drinking and drunken soldiers everywhere. They are on trains, buses, on our streets and highways. When a new camp is opened, immediately the booze sellers move in. Take Camp Leonard Wood up here in Missouri, for example. Waynesville, Missouri, was a little town of 450 people with three saloons until they established the camp up there, and now that little town has 26 saloons. They moved in to debauch the soldiers. And it is true around practically every camp we have; and every informed person knows it and every honest person will admit it. Saturday night of August 1, according to the local papers of my home town of San Antonio, Texas, they gathered up over three hundred drunk soldiers off the streets and out of the dives and hauled them in trucks to the camp. Listen to what the *Louisville Courier-Journal* had to say in an article concerning the drinking of soldiers on payday night. It declared: "On the night of last payday the soldiers began to drift in shortly after dark. They obviously were quite thirsty and willing to take chances with their money at the black jack and poker tables. New arrivals filled the various dives within a short time. The drinking increased and with it the boisterous gaiety grew until practically all the men in uniform were definitely in some stage of drunkenness by midnight."

That is a fair picture of the situation as it prevails around our average camp and in the town adjacent to it on every payday night. The liquor interests of this nation are absolutely hellish in their

wicked debauchery of our soldiers, sailors and other members of the military forces. No sane man can doubt for a moment that such drunken debauchery constitutes a definite hindrance to our war efforts. We need sober soldiers to win this war.

2. Breeds Vice and Venereal Disease

But that is not the only way the booze traffic is hindering our war effort. It provides a breeding place for and spawns vice, prostitution and venereal disease that is today menacing our war effort. Only about sixty days ago the President of the United States urged the mayors of our cities adjacent to our camps to do something about the red-light districts. And three or four months ago Henry L. Stimpson, Secretary of War, and Frank Knox, Secretary of the Navy, sent out a joint letter to every governor in America urging them to take immediate steps to curb the spread of vice, prostitution and venereal disease among our soldiers. An alarming situation now prevails. The current issue of the *Reader's Digest* carries an eye-opening article by Gene Tunney, former heavyweight boxing champion of the world and now head of the Navy's physical training department, about the spread of venereal disease among our armed forces. He shows how forty out of every thousand of our draftees have become infected with gonorrhea and eleven out of every thousand have become infected with syphilis since they were drafted into the army.

And unlike a lot of our big leaders who are today writing and screaming for something to be done, Gene Tunney, who drew a big fat salary of $35,000 every year from the American Distilling Company before being called to the service, points out that the booze traffic provides a breeding place for and spawns this rotten condition. He tells of three prostitutes who infected one hundred and fourteen boys in one day. Think about that! Three women infecting one hundred and fourteen in our armed forces in just one single day. He says that soldiers on leave turn to liquor and women; they find them in the juke joints, and alcohol causes men to fall an easy prey to the prostitutes and fail to take precautions pointed out by the army.

The *Louisville Courier-Journal* in the article referred to a few minutes ago, after discussing the drinking of the soldier boys and how they were fleeced by the diseased harpies, declared, "It cannot be stated too strongly that venereal disease, on the scale reported at Fort Knox, are a grave menace to the defense program."

Pete Craig, writing for the National Editorial Association about the liquor and vice conditions around Fort Benning, Georgia, in an article captioned, "Army Wars on Vultures" declared: "Unscrupulous and greedy proprietors have quickly set up shady establishments designed to take soldiers' pay with maximum efficiency and minimum regard for the soldiers' health.

"The real fifth columnists of the community are the women camp followers who filter into town on paydays, do their deadly work in silence, and then thumb their way back home till the next payday rolls around. And the extent of their operations will be known only when the monthly medical reports are compiled."

The night clubs, the "dine and dance" establishments, the juke joints, the roadhouses, the beer taverns and the booze dives are the breeding places where prostitution, vice and venereal disease are spawned. If we want these evils cleaned out and banished from their deadly prey upon our armed forces, then we must eliminate and remove these rotten breeding places. So far, Congress and our national leaders have resented and turned a deaf ear to every appeal from the Christian forces and the fathers and mothers back home for a clean-out of these hell-holes and putrid conditions.

3. Demoralizes Defense Workers

But there is a third hindrance to our war program that the liquor traffic produces. It debauches our armed forces, it spawns prostitution, vice and venereal disease, and in the third place it demoralizes and detracts and dissipates the energies and efforts of our citizens back home upon whose shoulders rests the responsibility of leading, directing and co-operating with our armed forces.

For example. I spoke in Denver recently. The Remington Arms Company has a big bullet-manufacturing plant there. Each bullet must be perfect or it may jam the machine gun in the plane or do other violent damage. So important it is for each bullet to be just right that after the Remington Arms Company's inspector has examined and passed them, the Government then has special Civil Service employees as inspectors to examine each bullet again. On Friday night, before I spoke in Denver the following Sunday afternoon, two women employed as inspectors in that plant went on a binge and were out drinking and dancing until four or five in the morning and boasted of the fact that morning as they rode to work with other employees, telling how much booze they had drunk and how they had taken pills and powders to try to keep awake during the day.

Ladies and gentlemen, those two women may have passed inspection upon bullets that Saturday upon which your boy's life may depend as he bombs Tokio or Berlin. It is unfair to you as his father or mother and unfair to him to permit the inspection of vital equipment by such people made irresponsible and inefficient by booze-drinking and midnight hell-raising. That's what I am talking about. And it is going on all over this nation around every great war plant. You know it; I know it. Congress knows it. The President knows it.

General George C. Marshall, Chief of Staff of the American Army, never spoke more pungent or more correct words than when he declared that the booze traffic was a "sordid business for the accumulation of money" and that it stood over against the best interests of every mother and father with a son in the Army.

The beer makers, the wine fermenters, the whisky distillers are operating today for one predominately major purpose and only one — to make money. In fact that is the only reason any man ever built a brewery or distillery or ever sold beer, wine or whisky — to make money. And it is now the avowed purpose of the brewers to cultivate a taste in millions of our soldiers and sailors so that they may have

them for patrons after the war. While mothers pray over their sons, while fathers sacrifice to carry on without them, while loving sweethearts long for them and while those boys train, and fight and die to save democracy and the liberty of the world, the booze makers and sellers are filling their coffers and planning for greater expansion of business after the war. They are debauching our armed forces, perpetrating vice and disease and demoralizing our war workers and citizens. I say without hesitation that the President and Congress ought to pass a war-time prohibition law tomorrow and stop this wicked, helling traffic for the duration.

OBJECTIONS ANSWERED

The drinker says, "But I have a right to drink if I want to." What about the soldier boy's right to stay at home with father and mother and sweetheart? The government has told him to forget his personal liberty and get in the fight and help win the war or personal liberty will perish from the earth. And the same government ought to make the booze drinkers give up their bottles and help win this war.

BOOTLEGGERS

The wets say that prohibition can't be enforced. Don't tell me that a government that can stop a hundred and thirty million people from buying sugar can't stop them from buying booze if it wants to; don't tell me that a government that can stop the whole population from buying automobiles and tires can't stop them from buying booze — that is, those of them who drink. Don't tell me that a government that can make four or five million boys become soldiers against their will and make their fathers and mothers give them up to die on battlefields around the world — and do it against their will, too, by conscription — don't tell me that same government can't make a few thousand bootleggers stop poking fruit jars through a knothole in the fence after dark! If we can't whip the bootleggers here at home, how in the name of heaven can we ever expect to whip the Japs six thousand miles across the ocean in one direction and the Germans nearly that far across the ocean in another direction?

How perfectly silly for any sawdust-trained simpleton to raise the bootlegger argument at this time when our government is making people all over this nation do without cars, tires, sugar, coffee, tea, and even making the men buy suits without flaps on the pockets, or cuffs on the legs, and making women go without ruffles and pleats on their petticoats.

THE PRESIDENT AND CONGRESS RESPONSIBLE

A man said to me the other day: "The people of this country would never vote prohibition back." I said: "They didn't vote to prohibit the selling of cars and tires. They didn't vote to prohibit the use of sugar. They didn't vote to ration gasoline. They didn't vote for conscription." This argument, like that about the bootleggers and about personal liberty, is perfectly silly to any thinking man or woman.

How many of you people voted for conscription? In this land of the people, by the people and for the people, where we the people

rule, how many of you fathers voted to make soldiers out of your boys? How many of you mothers voted to make soldiers out of your sons? How many of your boys voted to be soldiers?

Neither you nor they had anything to do with that. The President and Congress without asking you or them anything about it passed the conscript law and have made several millions of them give up father and mother and home and business and become soldiers, train rigorously and go out to die on the battlefields around the world. And, my friends, just as our President and Congress without asking you or them anything about it passed that conscript law, just so the President and Congress could, without asking any brewer, distiller, beer seller, booze drinker, or preacher, or dry anything about it, pass a war-time prohibition law tomorrow and close every brewery, every distillery and every legal booze joint in the land, and stop the debauchery of our armed forces, clean up the wicked, hellish conditions around our camps and end the demoralization of our civilians back home upon whom rests the burden of "carrying on" in support of the boys at the front. The responsibility for these wicked, hellish conditions rests squarely upon the shoulders of the President, members of Congress, members of the Senate and our national leaders. So far they have ignored and shirked that responsibility. Every preacher in America ought to go into his pulpit and cry out for action from them. Every religious and denominational periodical and publication ought to publish a demand for them to act. Every church gathering, every moral, spiritual and civic assembly ought to pass petitions and resolutions demanding that they do their duty and enact war-time prohibition. You men and women listening to me right now ought to go to your rooms and get a pencil and paper and sit down and write a personal letter to your President and to your congressman and to your two senators and demand that they prohibit all beverage alcohol for the duration of this war.

WHOSE BOYS ARE BLEEDING AND DYING?

The wicked, evil, boozing forces are going to howl and scream and fight, of course. We expect that. But who is paying for this war? Not your shiftless, worthless dead beats and bums and prostitutes and vice-lords and jelly beans and booze soaks. Mighty little taxes are paid by your roadhouse, juke-joint, honky-tonk crowd. The great mass of property-owning, business-directing and tax-paying people are not the drinking folks of this country. If you don't believe me, just take off a few Saturday nights and attend the liquor hell-holes of this country around your community and see how many of your community leaders and property-owning people hang around in them.

That brings me to say another thing.

When the conscript law was passed and the men were called up for examination, thousands upon thousands of them, in fact nearly every other one, or fifty per cent of them, were rejected. Some had bad feet, some bad eyes, some a bad heart, some bad ears, or some other physical defect. But the vast majority of them were rejected

because of venereal disease. If a boy had kept himself clean and strong and healthy he was accepted, and today they are scattered by the thousands in all parts of the world — fighting, bleeding and dying. But if he had been a slick-haired jelly bean lounging around the booze dives and tanking up on beer and wallowing around with the prostitutes until he had contacted venereal disease, he was rejected as unfit. Today he is back home, riding in the family limousine, drinking booze and having a high-heeled time every night, while your clean, strong healthy boy is bleeding and dying.

Now let that soak down into your soul.

Whose boys are dying in this war?

As a red-blooded, patriotic American citizen, I say today that the President and Congress of the United States of America that took your clean, godly, praying boys from your firesides and homes by conscription and are sending them to bleed and die in Australia, India, China, Alaska, Iceland, Ireland, England, France, Russia, Egypt, Africa and the other fronts owe it to you and to your clean boys to pass a war-time prohibition law and clean up these damnable and hellish dives and make the prostitutes and slick-haired syphilitic jelly beans and "unfits" stop their prodigal destruction of vital materials and their wanton hindrance of our war effort.

Every night all over this nation the honky tonks, hell-holes and night clubs and liquor dives of this country are thronged by a wild-eyed, booze-soaked, irresponsible good-for-nothing conglomeration of prostitutes, "unfits" and vice promoters, while the godly mothers and praying fathers lie awake over their fine clean boy who is out in a bomber or on a ship or on the firing line, "taking it."

Don't tell me we have no right to complain!

Don't tell me you are not interested!

Don't talk to me about keeping quiet and saying nothing.

Don't tell me the liquor traffic doesn't bother you.

Here is what I am talking about. Here is what I mean. Miss Ethel Hubler picked up this story in El Paso, Texas. A troop train passed through there. The soldiers were allowed to alight for a while. One young soldier boy, hardly old enough to be caught in the first draft, walked into the depot and looked around as if hunting for something. He walked over to the woman who sat at the "Traveler's Aid Desk" and asked the kind-faced woman sitting there what the name of the town was. She told him it was El Paso, Texas. He told her he had never been away from home until he was conscripted into the army. His father and mother were godly, praying people who had taught him not to run around. They lived way back in the hills of eastern Tennessee. The boy was homesick and blue. Together they took a map out of the desk and located El Paso, and then the little home town of the boy. The woman turned away for a moment to answer questions for someone else and when she turned back to the soldier boy, he was kissing the map at the spot where his mother lived; tears were trickling down his cheeks and he was

mumbling to himself, "Mother, you'll be praying for me to come back safe, won't you?"

That's the boy Sam Morris is fighting the liquor crowd for.

Here is what I am talking about. I'll give you a concrete example. It took place in the fall of the Philippines. It is published in the *Reader's Digest* of July by Lieutenant Colonel Warren J. Clear in his eyewitness account called "The Heroic Defense of the Philippines." In that article he tells about the fall of Manila, describing the blood and fighting, the rolling black smoke and leaping flames, the exploding of shot and shell, and how, as the end drew near and with the Japs already pouring into the city, he made his way to the waterfront to find a ship in which to flee to Corregidor. Right in front of him was the Manila Hotel and it was ablaze with revelry and hilarity, as a big New Year's Eve celebration was still going strong at 4:30 in the morning, with two big dance orchestras blaring out above the roar of battle. He goes on to tell how he went into the hotel and was scorned and ridiculed by the drinking, dancing women in evening gowns and the men in dress suits and white ties . . . all of this taking place, mind you, "while outside in a night of death and desolation, and not five miles away, American boys were fighting in blood and filth to turn back the invading horde."

He found a ship, got in and shoved off. They heard the bands playing "Love in Bloom"; they heard women laughing, and a voice yelled "Boy, bring three whisky sodas and a mint julep."

A soldier on his boat, speaking through his set teeth and somewhat hysterically, said: "Listen to those bloody bands making whoopee in there while my buddies are taking it . . . ."

That's what I am talking about!

All over this nation every night in the taverns, roadhouses, night clubs and liquor playhouses of the nation, the booze-soaked "unfits" and the irresponsible element in our citizenship make whoopee while praying fathers and mothers weep, and their clean boys in uniform are on the battlefields of the world, "taking it."

That's what I am talking about.

The Central Figure of the Ages

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It would not be at all surprising if, as I rise to speak to you this morning, you should think, consciously or unconsciously, "Well now, after such a glorious four weeks under some of the ablest and most scholarly preachers and teachers of our country and abroad, men of national and international reputation, after the tremendous uplift we have received from these messages, what *can* we look for this morning, as we are in our closing day of this forty-eighth annual Bible Conference, that will not necessarily be in the nature of an anticlimax? I confess that it is with something of that same feeling that I approach this pulpit. Yet I think that there should be a summing up of the things which we have heard and learned, or an indication, especially to the many hundreds of you who are at Winona Lake this summer for the first time, and to the multiplied thousands who are listening in over the air, of the things for which the Winona Lake Bible Conference stands unequivocally and unchangeably. I use these words advisedly, and ask you at your convenience to read the back cover, page 32, of your printed program. This will give you the reason why I say "unequivocally and unchangeably," for not only has Winona adopted a DOCTRINAL PLATFORM, a copy of which is available on request but we have also so written this into our Articles of Incorporation that it can never be modified, and no one can ever become a member of our Board of Directors unless annually and without reserve he signs this statement. Many institutions have adopted a declaration of faith, but very few have done that which is every bit as necessary logically: the adoption of it as unchangeable. That is why we say that *here* is *one* place where you may be assured *by every possible moral and legal guarantee* that the investment of your money for the Lord will be devoted to the purposes for what you give it. If any of you are interested in the details of this plan, possibly with a view to putting your church or college into a similar position of security, we will be glad to discuss the matter with you.

My message this morning is a reminder of the truths for which Winona throughout the years has stood and for which today, by reason of these more recent legals steps, it stands unchangeably — truths which I trust are being here so repeatedly and insistently drilled into your hearts and lives that you will not only take them home with you but even when you look through the open doors into eternity you will still remember and glory in them; truths which

necessarily revolve about THE CHRIST OF GOD, THE CENTRAL FIGURE OF THE AGES.

Let me begin by saying that at Winona, Christ has always been proclaimed as

THE CENTER OF THE GODHEAD

He is worthy of the place He gave Himself in the very center of Deity when He said, "*Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Holy Ghost.*" But who is between the Father and the Holy Ghost? "*In the name of the Father, and of the Son, and of the Holy Ghost.* That is why the Benediction says, "*The blessing of God the Father, God the Son and God the Holy Ghost be with you forevermore.*" "Praise Father, *Son* and Holy Ghost," runs in a line in the Doxology.

At His baptism in Jordan, the Holy Spirit in the form of a fluttering dove descended upon the Son and the voice of the Father was heard saying, "*This is my beloved Son, in whom I am well pleased.*" The Trinity was also manifested about the Person of the Son. Christ is the very *center* of the Godhead.

I glory in this, that though the present-day drift away from the truth is antagonistic to the deity of Christ; though institutions of learning are multiplied without number which teach that Christ is only a man and therefore deny His claims on the souls of men, for the best of men are only men at their best; though men in places of influence today have stolen the livery of heaven in which to serve the devil, Winona ever insists on the Bible truth that "*every spirit that confesseth not that Jesus Christ is the Son of God come in the flesh is not of God*" and believes that Christ is "*the brightness of his* [*God's*] *glory, and the express image of his person*" and that "*in him dwelleth all the fulness of the Godhead bodily.*"

It is inspiring to go into the heights with John, who, like an eagle, makes a spiral flight, soaring upward in three great circles, as he says, "*In the beginning was the Word,*" revealing His eternity; "*and the Word was with God,*" expressing His equality; "*and the Word was God,*" declaring His deity; neither John nor we can get any higher. Christ fills all time and space with His infinity. As the Negro spiritual says:

"He's so high you can't get over Him,
So wide you can't get around Him,
So low you can't get under Him,
And you must come in at the door."

Thanks be to God, He has provided this One who is to us the door into and the very center of the Godhead.

Sometime, young man, young woman, you will meet those who will tell you that Christ is not God. Listen to me! In that hour, remember that Jesus Christ stood one day and said, "*No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son.*" Here He declared His right to live on a mountain peak which no man can climb; He said, in effect, "I know the Father and there is not a height in blazing Deity but I

can stand on it; there is not a depth in the infinite wisdom of God but I can sound it; there is not a nook or cranny in the infinitude of Jehovah but I know it!" That, to me, is the blackest of blasphemy or it is an authoritative claim to deity made by the One who on another occasion said, "*No man cometh unto the Father, but by me.*"

Hear Him again: "*I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth.*" How calmly and composedly He moves about in the very center of the Deity: "*I* will pray *the Father*, and *He* will send you *the Spirit.*"

Moreover, did He not take to Himself that awful name of Deity by which God was known in Old Testament times, even the great "*I Am*"? How repeatedly He sounded it out. His majestic statement, even after two millennia, still thunders like organ music: "*Before Abraham was, I am.*" Hear Him again: "*I am the living bread . . . I am the light of the world . . . I am the good shepherd . . . I am the resurrection . . . I am the way, the truth, and the life.*" His voice still sounds down the corridor of the centuries, saying, "*All power is given unto me in heaven and on earth.*" You know He must be God to talk like that! Not only is Christ the very center of the Godhead, but He is

THE CENTER OF CREATION

The mysteries of creation — how the universe and man came into existence — have been matters of conjecture among philosophers of all ages. In answer, the majority of schools and colleges — and, indeed, many nominally Christian institutions — attempt today to give an answer in the theory of evolution, which is but a conjectural philosophy, unproven and unprovable because utterly false and contrary to the only and the divine revelation of truth as given in the Word. We may well praise God for the unfailing clearness of Winona's testimony and the God-centered view of creation — grounded in His truth — which is taught here.

Paul writes to the Colossians that by Christ "*were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.*" The writer to the Hebrews adds, "*By him God also made the worlds,*" and John says, "*All things were made by him; and without him was not any thing made that was made.*" You may challenge the sceptics who talk about blind chance, evolution, sea-ooze, primal world stuff, the fortuitous concourse of atoms and all the rest of it. God's Word says: "*All things were made by him.*" Well, are you sure of it? He wants you to be sure. How emphatic is His Word as John goes on to say, "*And without him was not any thing made that was made.*" By implication, this great text affirms that back of every created thing is the Lord Jesus Christ.

Moreover, during the days of His Incarnation, Christ gave every evidence that He was the Creator. Who but the One who made the

sea, who called the winds out of the fastnesses of the hills, could calm them with the words, *"Peace, be still"*? There is manifested majesty and confident control in that command! Who but the One who fashioned the body of man and *"breathed into his nostrils the breath of life"* could do the marvelous miracles of this matchless Master? He opened the eyes of the blind, unstopped the ears of the deaf, untied the tongues of the dumb, made limber the legs of the lame, healed the sick, brought to sanity the crazed, cast out devils and raised the dead by His hand and His voice.

Today, He still upholds all things by the Word of His power and the day is fast approaching when He will return to bring judgment to the nations, quiet the upheaval, calm the storm and redeem His creation from the bondage of sin into which it has fallen. His work is not yet completed; such a change is going to be wrought in this old earth that *"the mountains shall break forth into singing, and all the trees of the field shall clap their hands."* In that day, all things that were created by Jesus Christ shall experience this regeneration and come out as *"new heavens and a new earth, wherein dwelleth righteousness."* Hence, in past, present and future, Christ is the very center of creation.

In the third place: In a world wondering whether there be a God, and if there be, what kind of a God He is; where He is to be found, and if He is to be found, how man dare approach Him, we can thank God that here at Winona ever clear is the teaching that Christ is

THE CENTER OF REVELATION

Let me indicate just three aspects of this many-sided truth: in His Person, in the written Word and in the world today.

One of His most glorious and revealing titles is that of *"The Word of God."* Do you not remember the majestic, apocalyptic vision, in which the seer beheld Christ riding forth on His snow-white steed, His eyes as flame, His head girt with many crowns, His vesture dipped in blood? We read, symbolic of his eternal ministry, *"His name is called The Word of God."* What is a word? It is the expression, the revelation, the disclosure of the one uttering it. *"In the beginning was the Word."* What is this Word? He is the revelation of God. Man had not known God unless Christ had uttered Him. Even Job, in the early days of man's history, said, *"Oh that I knew where I might find him!"* Years later, in Athens, the brain of the world, an altar was erected to "The Unknown God." *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."* In answer to Philip's question, *"Lord, show us the Father,"* our Lord replied, *"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father."*

In Old Testament times, our Lord appeared on occasion in the form of man, but in the Incarnation, He actually became man. So now, if anyone should ask us to describe the invisible God, we need not shrink back in confusion, we need not take refuge in agnosti-

cism, we need not seek the help of philosophic speculation. We need only to remember how God has come into our humanity in order to show us what He is like, by taking on Himself our nature and living among us in the Person of His Son. Jesus: Son of God and Son of Man: both in one. How wonderfully He revealed God!

It is Dr. Lee who reminds us that He was just as much the Son of Man as though He were not the Son of God and just as much the Son of God as though He were not the Son of Man. As man, He became tired; as God, He said, *"Come unto me . . . and I will give you rest."* As man, He became hungry; as God, He fed thousands with a little lad's lunch. As man, He thirsted; as God, He gave living waters. As man, He prayed; as God, in praying He made no confession of sin. As man, a ship carried Him on the sea; as God, He walked on the waves to the disciples. As man, He slept; as God, He arose and rebuked the tempest. As man, He accepted a village girl's invitation to her wedding; as God, He there turned water into wine. As man, He was lonely; as God, He said *"I and the Father are one."* As man, He was despised of men; as God, all the angels worship Him. As man, He wept at the grave; as God, He raised Lazarus from the dead. So He revealed God in His Person.

I love also to think about His revelation in His Book, the Bible. "It is the only book that grows richer with every repeated reading. It has as large a circulation in one day as any other book has in a year. It has walked up and down more paths, traveled more highways, knocked at more doors and spoken to more people in their mother tongue than any other book in the world."

In too many preacher's studies, the Bible is about the least used book in it, and I am afraid that some of them have no more use for it than a nun does for a hatpin. Some of them skim newspapers and reviews but keep as far from the Bible as the priest and Levite did from that half-dead man on the Jericho road. I have sometimes thought that the reason why those ecclesiastical fellows took the other side of the pike was that they had no wine or oil with them. Sermons that have no Bible in them are as far from being what they ought to be as was the bride's first cake:

"She measured out the butter
With a very solemn air;
The milk and sugar also and
She took the greatest care
To count the eggs correctly,
And add a little bit
Of baking powder, which, you know,
Beginners oft omit.
Then she stirred it all together,
And baked it for an hour,
But she never quite forgave herself
For leaving out the flour!"

But at Winona you will not hear preaching that is other than Bible preaching — preaching that proclaims Christ.

Would you see the invisible God? Open your Bible at any time, anywhere. Christ is the center of its revelation. He was promised in its Genesis, provoked in its law, prefigured in its history, praised in its poetry, proclaimed in its prophecy, provided in its Gospels, proved in its Acts, pre-eminent in its Epistles and prevailing in its revelation.

How perfectly He is portrayed in every book of the Bible! In Genesis, He is the Seed of the woman; in Exodus, the Lamb for sinners slain; in Leviticus, our High Priest; in Numbers, the Star out of Jacob, and the Brazen Serpent; in Deuteronomy, the Prophet like unto Moses, and the Great Rock; in Joshua, the Captain of the Lord's hosts; in Judges, the Messenger of Jehovah; and in Ruth, our Kinsman-Redeemer and the Faithful Bridegroom. In First Samuel, He is seen as the Great Judge; in Second Samuel, as the Princely King; in First Kings, as David's Choice; in Second Kings, as the Holiest of all; in First Chronicles, as King by birth and in Second Chronicles as King by judgment.

In Ezra, we see Him as the Lord of heaven and earth; in Nehemiah, as the Builder; in Esther, as our Mordecai; in Job, as our Daysman and our risen, returning Redeemer; in Psalms, as the Son of God and the Good Shepherd; in Proverbs, as our Wisdom; in Ecclesiastes as the One above the sun; and in the Song of Solomon, as the great Church Lover, the One altogether lovely and the chiefest among ten thousand. In Isaiah, He is the suffering and glorified Servant; in Jeremiah, the Lord our Righteousness; in Lamentations, the Man of Sorrows; in Ezekiel, the Glorious God; and in Daniel, the Smiting Stone and the Messiah.

Hosea reveals Him as the Risen Son of God; Joel, as the Outpourer of the Spirit; Amos, as the Eternal Christ; Obadiah, as the Forgiving Christ; Jonah, as the Risen Prophet; Micah, as the Bethlehemite. In Nahum, He is the Bringer of Good Tidings; in Habakkuk, the Lord in His holy temple; in Zephaniah, the Merciful Christ; in Haggai, the Desire of all nations; in Zechariah, the Branch; and in Malachi, the Sun of Righteousness.

Matthew shows that He is King of the Jews; Mark, the Servant of the Lord; Luke, the Perfect Son of Man; and John, the Son of God. In Acts, He is revealed as the Ascended Lord and Christ; in Romans, as the Lord of our Righteousness; in First Corinthians, as our Resurrection; in Second Corinthians as our Comforter; in Galatians, as the End of the law; and in Ephesians, as the Head of the Church. In Philippians, He is the Supplier of our every need; in Colossians, the fulness of the Godhead. In First Thessalonians, He is seen coming for His Church; and in Second Thessalonians, coming with His Church. In First Timothy, He is the Mediator; in Second Timothy, the Bestower of crowns; in Titus, our great God and Saviour; in Philemon, the Payer of our debt; in Hebrews, the Rest of faith and the Fulfiller of the types; and in James, the Lord drawing nigh. In First Peter, He is seen as

the Vicarious Sufferer; in Second Peter, He is the Lord of glory; in First John, the Way; in Second John, the Truth; in Third John, the Life; in Jude, our Security; and in Revelation, the Lion of the tribe of Judah, the Lamb of God, the Bright and Morning Star and the final Consummation of all things.

Moreover, He is the center of the world today. True science and the Word are always in perfect harmony. Dr. Rolls illustrates this by indicating that Christ is the center of the written Word also in that the figures chosen by the Spirit of God to represent Him in the Word remind us that He is the center of the sciences. And why should this not be so? Science is but the measure of classified knowledge to which man has thus far been able to attain, but in Christ, as Paul tells us, *"are hid all the treasures of wisdom and knowledge."*

For example, in the realm of astronomy, the wonders of the heavens are untold, and any keen observer becomes enraptured with the glories that are there unveiled; however, it is possible to be conversant with stars, comets and planets of every magnitude and constellation, and yet miss God's center in astronomy because the telescope of faith has never been directed to the *"Sun of righteousness"* and *"the bright and morning star."* In his study of the science of zoology, a student may have roamed in the forest of every continent, and secured a profound knowledge of the animals of every clime, but if he has never had a personal acquaintance with *"the Lion of the tribe of Juda"* and *"the Lamb of God,"* he has missed God's center in zoology. A doctor who has specialized in biology may be well versed in the three great theories dealing with the origin of life, but if he has never studied Him who is the fountain of life, He has missed God's center in biology, for Christ well said, *"I am the life."* The enthusiastic botanist may have occupied his mind with the utmost variety of plant life and investigated the herbs, shrubs and flowers of every forest glade, but if he has not examined the *"tree of life,"* discovered the *"plant of renown,"* nor been attracted by *"the rose of Sharon and the lily of the valleys,"* he has missed God's center in botany. The bird admirer may long have been a student of ornithology and with rapturous eloquence be able to describe the plumage and habits of endless species, but if he has never been brought into personal contact with Him who is likened to an eagle for swiftness and strength and to the hen for gentleness and care, he has not yet reached God's center in ornithology. Likewise the geologist may have ransacked the various strata and tunneled the mountains in his research, delving into the various depth to ascertain a knowledge of the various formations. He may have become familiar with the igneous and aqueous rocks of great ages, but if he has not gone deep enough to reach the Rock of Ages, not perceived the precious *"corner stone,"* he has missed God's center in geology. The linguist who revels in language may have achieved the stupendous task of mastering scores of languages and explored the whole realm of literature, as did Sir George Grierson, who is credited with speaking 179 languages and 554 dialects. Yet even a man endowed with such a

capacity for knowledge, if unacquainted with the eternal, essential Word, has missed God's center in philology, for Christ is the Word.

I say again: Christ is the very heart of all: the center of revelation is in His Person, in His written Word and in the world today. Let us thank God that He has given to us His Holy Word for our instruction. May He enable us to handle it reverently, love it supremely, enter into its spirit devotedly, rest on it contentedly, prove its promises fully, see its prophecies minutely, believe it wholly, answer to it lovingly, live it out truly, follow it earnestly, practice it consistently, obey it unhesitatingly and witness to it faithfully in His Name who is alone worthy and who is the heart and center of it.

But now let us follow another line of thought. Years ago, Joseph Parker said that which is even more true in our day: "How do we account for the difference between apostolic days and ours? Man is the same, truth is the same, the enmity of the human heart against Christ and righteousness is the same, Christ is the same, the Holy Ghost is the same, and yet we are living along dwindling lines. We have lost the proper vocation of Christianity! What is the proper vocation of Christianity? To save men, not to please them, not to flatter them, but to save them! My brethren, the days are short, the conditions are difficult, the need is great, but the message is still as powerful and the reward for service still as eternal as in Paul's day. There is need for Gospel-fired, love-dominated, work-obsessed, Spirit-filled, Holy Ghost-controlled Christians who know Christ as a redeeming Saviour. This constitutes one of the major emphases here at Winona: that Christ is

THE CENTER OF REDEMPTION

The great theme of the Bible, the red thread running through all the warp and woof of its structure, is that which shows how sinful man may be reconciled to an offended God. The writer to the Hebrews reiterates the truth, "*without shedding of blood is no remission of sin.*" He looked back over the Old Testament dispensation and saw the millions of lambs that were offered, the rivers of blood that flowed, the armies of priests who officiated, but he also saw that

"Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace
Or wash away the stain,"

and looking at Jesus, He saw how all those multitudinous sacrifices were only as broken lights and scattered hints telling how on Calvary a Lamb would be slain for the sins of the world, how all the blood that flowed during all the centuries only pointed forward to the blood that alone cleanseth from all sin, for

"Christ the heavenly Lamb
Takes all our sins away,
A sacrifice of nobler name
And richer blood than they."

Jesus Christ, babe of Bethlehem, boy of Nazareth, man of Galilee, son of David, son of Mary, Son of God, Christ of the cross: this is

the divine event toward which the whole creation moved. Here we ever proclaim the truth that this matchless, marvelous Christ came into the world for but one purpose, namely, to die, that man born once and born dead might be born again and born alive. His death on the cross was not an accident but a transaction in which the utmost need of man was met and which was planned in the counsels of the Almighty ages before it was consummated at Calvary. As the wise man in Proverbs suggests, before ever any wave broke on a shore, or wind moved in a forest, or sun blazed in the heavens, or star shone in the night sky, the face of the Christ was set for our salvation. Is there not tremendous pathos in the song:

"Thou didst leave Thy throne and Thy kingly crown
When Thou camest to earth for me;
But in Bethlehem's home there was found no room
For Thy holy nativity.

Thou camest, O Lord, with Thy living Word
To set Thy people free,
But with mocking and scorn and with crown of thorn
They bore Thee to Calvary."

God help us to remember that no one ever suffered as did Christ, no one ever died such a lonely, mysterious, tragic death, for amid a roar of execration and enmity and hatred He went to the cross; yet the Father saw it all, and suffered it all, for *"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."* There it has seemed to me that all the million scattered lightnings of Sinai were gathered, centered, focused in His soul, and all the poison occasioned by sin was poured into one awful goblet and lifted to the lips of the dying Christ as *"the Lord hath laid on him the iniquity of us all."*

So now, "we are complete because we are in Him, our hand is whole because His was pierced, our brow is free because He wore the crown of thorns, our soul escapes because He for us went through the horrors of hell. He was humbled that we might be exalted, He became poor that we might be rich, He was clothed with our dust in order that we might wear His royal robes, He entered into our grave in order that we might sit on His throne, He emptied Himself of the glory which He had before the world was in order that we might be filled with all the fulness of God, He bore the punishment we deserved in order that we might receive the reward He deserved, He was wounded that we might be healed, He drained the cup of wrath in order that we might drink the waters of salvation, He who was the Son of God became the Son of Man in order that we who were sons of men might become sons of God."

"Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood.
Hallelujah! What a Saviour!"

How we rejoice here in this message that *"the blood of Jesus cleanseth from all sin"!* What a glorious truth that if there could be piled up on my soul every sin since Adam, multitudinous as the sands of the sea shore, innumerable as the stars on a wintry sky, uncounted as autumn leaves blown from the trees of the forest by a sweeping storm, sins black as ink and condemning in tone as thunder, even though on one single soul, yet *"the blood of Jesus cleanseth from all sin."* What a Saviour! What a Gospel to proclaim! In this world of sin, sorrow, suffering and death, the modernistic preacher with his bloodless gospel is a menace to the world and a travesty on truth. In a world on fire with sin, as a fire extinguisher he is of no more value than a parachute in a submarine.

Let us ever remember that Christ did it all; that it is all of grace; that the Gospel is not good advice to be obeyed but good news to be believed. Christ is the center of redemption.

I had purposed to touch also on Christ as

THE CENTER OF OUR CHRISTIAN EXPERIENCE

insofar as we are able to say with Paul, *"Christ liveth in me,"* for through Him we have been made *"partakers of the divine nature."* Let me express it thus briefly:

"I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down and drink, and live.'

I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

I heard the voice of Jesus say,
'I am this dark world's light;
Look unto Me; thy morn shall rise
And all thy days be bright.'

I looked to Jesus and I found
In Him my star and sun;
And in that light of life I'll walk,
Till traveling days are done."

This, however, brings me very naturally to the last thought I have time to suggest to you: that Christ is also

THE CENTER OF THE FUTURE

Winona has always stood for and we rejoice in the truth of the coming again of our Lord and Saviour Jesus Christ. Sometimes folks have said we are unbalanced. Not so! This is the truth that gives proper balance to our message, a message that concerns not only the past and present but the eternal ages to come.

His return is our hope. He said, *"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* He who reads his Bible knows full well that the prospectus of the future is the program of Jesus Christ.

It is coming, the day, the night, when *"with a shout, with the voice of the archangel, and with the trump of God,"* this Son of God who died on Calvary and rose and went to glory will reappear. When He comes, He will bring my mother and your father with Him; for all who have fallen asleep with Jesus will return with Him in the air. Their glorified bodies will be reunited with their spirits which are even now in His presence and all who are alive in Him and remain on earth shall likewise be transformed into His likeness and translated to meet the Lord in the air.

On earth soon after that, there shall ensue the mightiest war the world will ever know: the Armageddon of the ages; and after that conflict,

"Jesus shall reign where'er the sun
Does his successive journeys run."

And when what Paul calls *"the end"* shall come, the colossal figure will be Jesus Christ who will have under His foot, death and sin and hell; and He will introduce us to a heaven grand beyond compare and defying all description.

In these days when so many are trying to pull down the cross, when so many hands are uplifted to tear the crown from His brow, when so many voices shriek as of old, *"Away with him, away with him,"* I come to you this morning and say they cannot succeed. God has said to His Son, *"Thy throne, O God, is for ever and ever."* The mountains may go drunken, the great seas be licked up, the stars fall, the moon become bloody, the very world itself rattle down into chaos, but amid all the disruption and upheaval, the throne of Christ will imperishably remain.

I come to you today to tell you that God loves you, Christ died for you and heaven is your home; to rejoice with you that He died to make us safe and He left His Word to make us sure; to remind you that Christ demands from you and me the homage of our hearts, the worship of our souls, and when we render them, there comes to us the peace, light, the assurance and the consciousness that we have been worshipping the One who looks at all the past and says, "It testifies of Me," puts His hand on the present and bids us use it in proclaiming Him and then grasps all the future as He declares, "In the end shall the Son of Man be seated on His throne, *I am Alpha and Omega, the beginning and the end, the first and the last.*"

In the coming day, when the saints are gathered home from every nation, kindred and tribe, we will gather about the rainbow-circled throne and have our part in the great Hallelujah Chorus. When the hour for rehearsal comes, as the angel choirmaster raises his

baton and the Lord we adore is seated upon His throne, there shall be *"heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings"* when from all the redeemed of all ages there comes the tribute of praise, *"Alleluia; for the Lord God omnipotent reigneth."*

May God help us that we may not wait until then to worship in wholehearted adoration this great Christ who is the very center of the Godhead, of creation, of revelation, of redemption, of our own Christian experience and of the great unending future; but may we here and now

"Bring forth the royal diadem
And crown Him Lord of all."

May these glorious truths be by the Spirit so blessed to you that they may sustain, strengthen, encourage and inspire you truly to live for Him in these strange and troublous times, *"looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."*

Established in Christ

By DR. HAROLD JOHN OCKENGA
Minister, Park Street Church, Boston, Massachusetts

Text: "Now unto him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began . . . be glory through Jesus Christ forever" (ROM. 16:25).

The epistle to the Romans is recognized by all as the foundation epistle of New Testament doctrine. The other epistles of Paul go on from the foundation laid in this epistle. Thus, though Romans was not the first epistle written by Paul, we believe that the divine order is followed in placing it first. In Romans Paul presents Christ as God's righteousness for the believer, as a result of which the believer has the witness of the Spirit that he is the child of God. The subject in I Corinthians is not Christ our righteousness, but Christ our wisdom. In II Corinthians we find Christ our sufficiency. In Galatians we have the perfecting of our faith in Christ. In Ephesians the believer on earth is viewed as seated with Christ in the heavenlies. In Philippians Paul himself becomes the example of a believer running the wonderful course toward the goal in the coming day of Christ. In Colossians the believer is represented as a heavenly man on earth. And in I and II Thessalonians the two phases of the Lord's Second Coming are presented.

Returning to this foundation epistle of Romans, we note that Paul proclaimed his purpose in writing and also in coming to Rome to be the end that they may be established. That a great church existed in Rome was publicized everywhere, but since Paul had never taught them personally, as he had the Christians of other churches, he wrote these foundation truths in an epistle. In the conclusion of this epistle he expressed his delight in the obedience of the Roman Church to the Gospel, but he also knew that they needed the divine revelation which had been made to him in order to be established. For this purpose he wrote to them. We also need this revelation today for there are many Christians who are not instructed in the truth. Paul knew that divisions would threaten the church of Rome as they had already wrought their havoc in the church of Corinth from which he was writing. His epistles to Corinth, completed before this time, reveal a severe upheaval in that church brought to pass by these very divisions. He was exceedingly desirous, therefore, of having a foundation laid in the truth for a unity in the church at Rome which could not be shaken. He desired that the Roman Christians should be established beyond the power of false teachers to unsettle. Thus

he said, "Mark them which cause divisions and offenses contrary to the doctrine which you have learned, and avoid them."

The closing scene of this epistle is interesting, for undoubtedly as Paul finished its dictation some of his kinsmen and friends and fellow-workers of the church of Corinth were present, not the least of whom was Timothy, his constant companion, his son in the Lord and his true successor in the missionary labors. Among others, Gaius, his host, was present. According to the Corinthian epistle, Gaius was baptized by Paul, and unquestionably was a leading citizen of Corinth. Another leading citizen was Erastus, the treasurer of the city. Evidently he later laid down his office and became a companion of Paul. Tertius was the amanuensis to whom Paul dictated his epistle. These Corinthian brethren were dwelling in the finest unity and were an example unto the church at Rome whom they saluted.

Paul seemed to be aware that a shaking would take place in the church of Rome which probably would unsettle the faith of many. If his teaching was an antidote for such unsettling events it ought to be of value to us in this present time of world-shaking which is unsettling many men. He foresaw the causes of these experiences in the coming of teachers of error, in divisions between Christians themselves, in suffering caused by external opposition, in sin which remained in the lives of believers and in the satanic system of the world. The Roman church certainly passed through that time of shaking. However, even with the record of history of what happened to the Christians in Rome, we believe that there never was a time when the Church was being shaken and sifted as it is today. The book of Hebrews says, "Now he hath promised saying, yet once more I shake not the earth only, but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." In a time such as this only that which is built on the true foundation which is established by God will remain.

This brief benediction is the departing blessing of the Apostle, and in it Paul returned to the power of God which is able to establish men. This power according to Paul's statement is shown in his Gospel, that is, the truth which he presents in the book of Romans. Second, it is shown in the Person of Christ who is the center of the Gospel and of divine power. Third, it is shown in the revelation of the mystery, which is the Church. Here we have a suggestion of future truth which is not revealed in this great epistle, but was yet to be written by the Apostle Paul. Later treatises such as Ephesians, Colossians and Philippians were devoted to this great mystery. We shall have to dip into them for a moment, claiming some of these revelations, because of Paul's present reference to the mystery.

I. THOSE WHO ARE TO BE ESTABLISHED — THE BELIEVERS

Paul said, "Now to him that is of power to stablish you." Those to be established were the Roman believers, or the Church. Believers

since the cross are not established individually but collectively, as a Church. On the day of Pentecost, God baptized into Christ by the Holy Spirit those in the upper room and potentially all true believers thereafter. By this experience the apostles truly knew the mystery of Christ, namely, their union with Him in glory. They realized that Christ had been glorified in heaven and that the gift of the Holy Ghost was the revelation of the glorified Christ to their souls. They entered into a privilege which had been concealed from all creatures until that moment. Nevertheless it was given to the Apostle Paul to expound to God's saints the doctrine of this heavenly mystery or secret. He became the revealer to all men of the glorious things connected with this mystery. These things were called by Paul, "my gospel."

The Old Testament Scriptures never spoke of this mystery called the Church. They testified of the necessary sufferings of the Messiah, in their types, in their offerings and in the teachings of the Psalms and the prophets. In fact, Christ said to His disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me . . . Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead on the third day." From Moses to Malachi the Bible told of a suffering Messiah, bruised for our iniquities and upon whose body were laid the stripes of our chastenment. But the Old Testament Scriptures knew nothing of the mystery of the Church, which had been hid from eternity. Though this is still called a mystery, it is now no longer hidden, but is fully revealed. The mystery of the Church may be known to all who take the trouble to read the Scriptures.

What do we mean by this mystery of the Church? The Bible tells us that God had a sovereign purpose to take certain of His creatures in His own glory in order that they might share that glory. He desired also that these creatures should know Him in His nature as Love and be with Him in that blissful atmosphere of pure love forever. This group of people constitute the Church. Concerning them our Lord's words in the wonderful prayer of John 17 apply. He prayed that they might be kept from the Evil One, that they might be sanctified in the truth, that they might be perfected into one, and that they might be with Him in glory forever. It is the desire of Christ that these saved ones shall share His glory forever. Certain creatures were to be brought into divine glory and manifested with Christ in glory. To this end God manifested Himself in Christ, revealing His infinite love, grace, mercy, tenderness, gentleness and patience. God was seen by His creatures on earth. After revealing fully His gracious love towards sinners, God in the Son went to the cross, there also revealing His holiness in punishment of sin, combined with His love capable of bearing the sin of a world which rejected the Son. By means of identification with Christ, the body of people, chosen in Christ, are cut off from their relationship to the old Adam and begin a new relationship to the Son of God. God said that whom He foreknew He foreordained to be conformed to the image of His Son that He might be the first-born among many brethren. The saved

become brothers of Christ. The Scripture goes on to declare concerning the saved that in this mystery Christ would be in us dwelling in our hearts by faith in the energy of the Holy Ghost. We are in Christ and He is in us being energized by the Holy Spirit. This group joined with Christ is to be fashioned anew in the likeness of His glory, and in the ages to come will show forth the exceeding riches of God's grace in Christ Jesus. Moreover, these redeemed ones are as Christ's bride to share His dominion in the ages to come. This destiny of the Church is equal to the destiny of Christ Himself.

Now this "mystery," which was hidden in the counsels of God from eternity, was manifested through the apostles, and is clearly understood in this age. It is made known by "the writings of the prophets." I take this to mean the New Testament prophets, and the phrase to refer to their inspiration under which God, through St. Paul in particular, made known the nature of this Church as the bride of Christ. God also commanded that this truth is to be "made known to all nations for the obedience of faith." Into this body of Christ, which is the Church, are to go people of all kindreds, tongues and nations who are redeemed by the blood of the Lamb. The call is now going forth to the world by means of evangelism and missions in order to gather out those who will believe and who will be obedient unto the faith. This forming of the body of Christ will continue until God's purpose is complete, until "the fulness of the Gentiles" comes in. When the fulness is come, the bride shall be taken to enter upon her glorious destiny. This mystery of the Church is known by individuals through being baptized into the body of Christ by the new birth. Paul prayed for these saying, "That you may know what is the hope of his calling," that is, that one may utterly know that his sinful history was ended at the cross, that the resurrected Christ is a heavenly Christ, that he has been joined unto that Christ, and that the life of Christ as a new creature now manifests itself in the believer.

Paul stated that God was of power to establish according to the preaching of Christ. This preaching of Christ is the means of being a member of the Church, is the way to start men on the Christian course. Nothing can be more conducive to awakening a desire in sinners to be participants of this great destiny and in saints to be established than the preaching of Christ according to this mystery of the Church. No one but those joined to the great apostate spirit, Satan, can hear of this and not wish to join in progress toward that end. We remember that faith cometh by hearing, and hearing by the Word of God. Yet, mighty obstacles stand in the way of men being established in this course leading to glory. To these we will give our attention as Paul singled them out and gave the remedies for them in this foundation epistle.

II. THINGS WHICH UNSETTLE BELIEVERS

J. Coates has used the figure of a steeple-chase or of a hurdle race to illustrate these matters which unsettle men in their march toward glory. The sinner, the common, ordinary man gains a view of this

wonderful goal which is the glory of God shared by men for all eternity. As a result he sets out to pursue it and to obtain that goal, but suddenly he is brought to stop by a fence so thick and so high that he must despair of ever getting over it by his own efforts. This fence is nothing other than the sins of which he is personally guilty. One cannot go very far toward the glory of God and the image of His Son without finding that he himself is a guilty sinner. This is the difficulty with following the example of Christ as a method of salvation. We cannot follow Him because we have the obstacle of sins to overcome, whereas He had none.

As soon as the ordinary man who starts on the course of glory comes to this first fence he finds that he is not alone. There he meets three men who are also stopped by the fence. The picture of these men is drawn for us in Romans 1 and 2. First there is the profligate sinner, a corrupt heathen, who has thrown off all the natural restraint of conscience, of the revelation of God in nature and of the evidences of his reason. This corrupt individual is stopped by the fence of his own sins from going on any farther. The second individual is a moralist who is able to tell anybody and everybody what is right and wrong, without himself being any better than they. He, too, is stopped by his own sins. The third man is a religious man who has a Bible and a knowledge of the true God, but who lets these things be mere external matters instead of a part of his life. These three individuals represent every class of the unsaved and Paul shows them all brought to a standstill before this first great hurdle.

The nature of this fence or barrier is described in Romans 3:9-23. There we learn of the sins of all men. Every man has sinned and come short of the glory of God; every mouth is stopped before God; no man can justify himself, because he is a sinner in his own right. God's laws have been disobeyed and broken. As a result a sense of condemnation rests upon the individual and he is stopped by the barrier of his guilt. He can go no farther. He is done. He is shaken from his course and from his goal. He is excluded from further trial.

However, some get over this barrier and they get over it very easily, for the simple reason that they have been helped. It is easy to recognize that you know how that barrier is surmounted. We shall tell you later as we have told you before, but suffice it to recognize now that those who go on are a glorious company, not so many as before, but still a multitude. Now again the going seems smooth. All are happy, bright and joyful as they pursue the goal. A sense of triumph is enjoyed because of the great hurdle which has been passed and the ease with which it was taken. If you want to witness pure pleasure you will find nothing like that which exists among a group of new converts to Christianity. They delight in their Bible reading, in their testimony concerning what Christ has done for them, in their winning of others, in their meeting together for mutual consultation, and altogether they are as happy as larks. The world for them seems to be a pleasant place and they are moving rapidly on toward their goal.

But these believers are suddenly brought to their second stop with a jolt. Now they are faced by a greater fence, more formidable and insurmountable than the first one. Suddenly they discover that evil is present with them, just as much as the desire to be pure is present with them. Unquestionably they have a will to go on, an intention to be free from sins, but something hindered them. Suddenly they were caught in sin. Now every effort is made by diligent prayer, by more assiduous Bible reading, by more faithful attendance at worship, by engaging in doing good, by mortification of desires, by formulation of resolutions, but all of these things fail. Sin is still present. Evil is still grasping them and causing them to sin. Now this fence or obstacle is called sin, not sins. It actually refers to our sinful self, to a second personality different from the new creature which has been created in Christ. That second self is always with us, dogging our heels. He turns our personality into an arena of conflict between Dr. Jekyl and Mr. Hyde. Do what we please, we cannot be free from this vile and hideous monster who is present in our lives. Charles Reed described it very effectively in *The Cloister and the Hearth* by having Gerald, the young priest, who suddenly found that his beautiful wife whom he loved was still alive, betake himself to a cave in the wilderness, situated by a cold stream. Here, having shut evil suggestions out from him, he thought he could find peace, but his hours of meditation were blasted by the visions of his beloved Marguerite. To cleanse himself of these he would plunge into the icy waters of the river only to find that the visions returned.

This second self is the old Adam, the fallen man. It is sin. Paul described it by saying, "If, then, I do that which I would not, it is no more I that do it, but sin that dwelleth in me." He made a distinction between himself, as born again and desiring to do right, and sin, which dwelt in him, compelling him to do wrong and from which he longed for deliverance. We must simply recognize that as children of the fallen Adam we are bad in source and stock. We may set ourselves to keep the Ten Commandments, we may try to walk in the footsteps of Jesus, and we may attempt to carry out the instructions given in the epistles, but the result is failure and the more we struggle the more we fail. This dread experience of wrestling with one's sin nature shakes and unsettles numerous people who as believers have passed the first great hurdle of the guilt of their sins.

But there is a way past even this great obstacle and many have discovered it to their joy. The blessing of entering the place of victory over sin is quite comparable to the great joy of receiving the forgiveness of sin. Paul cried out, "Who shall deliver me?" and then as deliverance came, "I thank God through Jesus Christ." With some people the passing of the second hurdle brings much greater joy and contentment than the first. Yet we are not to think that all is now to be smooth in this Christian course. There is still another terrible hurdle that remains. It is called suffering. We live today in a world of suffering. We see the brutality of war, with what seems to be unequaled suffering. We witness the ravages of disease, and we

know something of the frustration of disappointed hopes, until we think that the suffering of our little day surpasses that of all others, but it has always been thus. Suffering has always been in the world. But for some, worse than suffering in general is the suffering of the righteous. To see a good man innocently suffering under the cruelty and barbarousness of modern evil is unsettling to many. Even to see the trials through which believers in enlightened places like America must sometimes go is a test. Some seeing this grow bitter and accuse God because of the problem of suffering. Usually, however, the ones who do the suffering are not the ones who are embittered, especially if they are Christians. Usually God gives them sufficient grace to meet their suffering. It is not my purpose at this point to answer the problem of suffering. Perhaps no sufficient answer can be given, but only sufficient grace to endure it. We have already recently made the suggestion that much of the suffering of the righteous is caused by the authority and the attack of Satan against them in his role of the accuser of the brethren. Another suggestion is that suffering is the cosmic result of evil in the world in which the righteous and the evil suffer alike. At least we are sure that our bodies are not yet redeemed and we, together with all the creation, wait and groan together for the redemption of the human body. What a tragedy it is for any one to be stopped at this hurdle in his movement toward glory! If one passes the barrier of sins and the great obstacle of sin itself, let him take care not to be defeated by suffering.

But Paul describes in this great epistle one more thing which is a great barrier and which is the final barrier to our becoming like Christ. This is the satanic scheme of things called the world and worldliness. The practical part of the epistle is based upon the truth that we are living in a world which is ascribed to Satan's control, over which he is the god and the ruler. Therefore John said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life; it is not of the Father, but is of the world." Again James says, "Friendship of the world is enmity with God." This conformity to the satanic system is the last hurdle to be taken by the believer. We are not talking about clothes or food or laws or externals. The separation and divorce between the Christian and the world must be in a heart attitude, not in externals alone. A true child of God is not of this world, and, like his Lord, he may be actually hated by it. This world system is manifested in property, government, actions and relationships. In the midst of them the Christian is to recognize himself as a pilgrim in a foreign land, bearing the stamp of the image of Christ and moving on to glory. If you can pass this hurdle and win victory over the world you are near the end of the race, you are being conformed unto His image, you are accomplishing that which is urged so often and summarized in the words, "Let us lay aside every weight, and the sin that doth so easily beset us, and

let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

III. THAT WHICH WILL ESTABLISH BELIEVERS

God has given a means for the believer to take each hurdle in this course of the Christian life. That instrument is the Person of the Lord Jesus Christ. For sins we have the propitiation of the cross of Christ, for sin we have the burial and the resurrection of Christ, for suffering we have identification with Christ, and for Satan's system, worldliness, we have the transforming of our minds into the image of Christ. God establishes believers by the preaching of Jesus Christ.

Remember the first great barrier was constituted by our sins, and before these sins and their guilt many have been stopped. Some have tried repentance, reformation, prayers, the taking of the sacraments and various good works, but none of these things have ever taken the past away. They are effectively stopped. By their own efforts they are impotent to cross the barrier.

> "Not the labors of my hands,
> Can fulfill Thy laws demands.
> Could my zeal no respite know
> Could my tears forever flow
> All for sin could not atone,
> Thou must save and Thou alone."

Paul no sooner tells us of this great barrier than he announces the means of overcoming it. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Here Paul reveals that only God can take us over the barrier. First there is grace which is nothing else than the boundless love of the heart of God going out to sinners and acting for their blessing, though they deserve nothing but punishment. This grace is the source of a full and free discharge of the burden and guilt of sins. Next there is the redemption which is in Christ Jesus. Our holy and righteous God, even though He be a God of love, would not and could not clear away the guilt of our sins in an unrighteous way. He was unable to make light of the awful guilt of our sins. Hence a stupendous work was done by Jesus on the cross to glorify God even in the forgiveness of sin and to enable believers to be utterly clear of all guilt. Thus God's grace reaches us through the redemption which is in Christ Jesus. We may be justified from every charge of the guilt of sins because of faith in the Person and work of Jesus.

By the Person of Jesus Christ we have passed the barrier. Identified with him we have easily gone over it, for He carried us. He took "our sins in his body on the tree." As soon as the sinner repents and confesses his sins, they are laid upon Christ and the guilt is taken away. His faith in the blood is counted unto Him for righteousness. The hurdle is passed, and forward he goes toward the image of the Lord Jesus Christ.

For the second barrier we have the burial and the resurrection of Christ. Having examined this barrier and seen that it consisted of

our old nature, constantly brought into evidence by attempting to force it into the mold of righteousness, we realize that every human effort fails. Now a second body of truth concerning Christ avails. In this epistle, Paul tells of the two federal representatives, Adam and Christ, two kingdoms, darkness and light, two results, death and life, and he makes it plain that by faith we are to reckon ourselves to have died, to have been buried with Christ, and to have risen with Him in the new life. Hence by faith we sever the old connections with Adam and we live as a new creation in Christ. This great fact is made real to us by our supplanting the law as a motive of obedience, with the Spirit as the energizing power of God in our lives. Christ fulfilled the law so that we are under it no longer. The indwelling Spirit now brings the victory through grace. What God expects from us in holiness and righteousness is now fulfilled in the power of the Spirit. Not the terrific efforts of self-will ever can take this second barrier, but the power and strength of the indwelling Holy Spirit.

For the third barrier, that of suffering, we have, as a means of crossing it, identification with Christ in life. Paul said, "The Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs of God, and joint heirs with Christ. If so be that we suffer with him, that we may be glorified together, for I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Yes, our present sufferings work out for us a far more eternal weight of glory. Christ suffered on earth in a satanic system, which oppressed Him and rejected Him and ultimately crucified Him. He warned His disciples that the servant is not greater than his Lord. "If they have persecuted me, they will also persecute you . . . if they have hated me they will also hate you." But the Holy Spirit, who witnesses that we are God's children and fellow-heirs with Christ, also witnesses according to Paul that all things work together for good for them that love God, to them who are called according to His purpose. Yes, in this great hurdle of suffering we are joined with our Christ. The promises of Christ are ours.

Finally, in meeting this great obstacle of worldliness Paul said, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." The fight against worldliness and the satanic system will continue as long as we live in this world. Conformity to the world will ruin our testimony. Therefore this wonderful section (Rom. 12:1-15:13) of practical advice was given by Paul to describe the life of the believer in the world. The believer is not to think of himself more highly than he ought to think. The believer is to mind not high things but to condescend to men of low estate. The believer is not to be wise in his own conceits. The believer is to earnestly attempt to render good for evil in fulfillment of the Sermon on the Mount. The believer

is to be subject to the higher authorities. The believer is to be awake and clothed in the armor of light. The believer is to take care lest he cause his brother to stumble. And the believer is to follow the example of the Lord Jesus Christ. Through the Holy Spirit, Christ is in us, and by His power He will work out His will in us, conforming us to His blessed image. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him: for we shall see him as he is."

To be thus established, immovable and unshaken in grace will be the effect of this Gospel of God in Christ when it is seriously obeyed. Now therefore, "to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to the only wise God, be glory through Jesus Christ, forever. Amen."

Be Not Afraid

By W. E. PAUL
Superintendent, Union City Mission, Minneapolis, Minn.

Leviticus 26:6 — *"And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will cause evil beasts to cease out of the land, neither shall the sword go through your land."*

Mark 5:36 — *"Be not afraid, only believe."*

Matthew 14:27 — *"It is I; be not afraid."*

Isaiah 43:2 — *"When thou walkest through the fire, thou shalt not be burned."*

THE PROBLEM OF FEAR is the greatest problem in the world today. Everywhere in a global war there is terror. Neutral nations fear they are sitting upon a powder keg. We are living in a world of fear.

Fear for personal safety is greater in war than in peace. However, with a great majority of people, fear is always present from the cradle to the grave — fear of accident, fear of sickness, fear of poverty, fear of enemies. Fear takes its toll in human life in civilized lands as well as in heathen countries.

Social security legislation is an attempt to substitute group or collective security for individual anxiety and fear. If the collective unit or group fails, all fail, and by the law of chance, group failure is just as probable as individual failure, for the percentage of corporation failures is just as large as the failure of individual firms. One finds old-age pensioners fearfully wondering how long the resources of the government will last, and whether the necessities of war will take all government funds.

There is fear in the world, terror among nations, fear among individuals, fear in corporations, fear in business.

THE HARMFUL RESULTS

Fear is a tragedy and there are many harmful results.

Fear produces physical weakness. The lion roars to strike terror and awaken fear in his prey. There are many illustrations where hunters, well armed, have stood as if they were stone, unable to move when charged by a rhinoceros. Fear had tightened up the muscles.

Every physician understands the harmful effects of fear. The great Dr. William Mayo once said that fear had taken more lives than all diseases combined.

Fear produces an inferiority complex. At best it is defensive, while faith is offensive. Fear is cowardice; faith is courage.

Fear produces emotional confusion. The mental faculties do not act normally. Functional changes take place in the nervous system.

Fear has brought many a man to the gutter; afraid to assume responsibilities, afraid to take a stand before his friends. Fear is a problem the Rescue Missions attempt to solve.

There is A WASTE RESULTING FROM FEAR. It undermines the health through worry.

It upsets the nervous system; it is one of the principal causes of indigestion.

It tires the mind, disturbs sleep.

It undermines morale. The German armies probably broke the Maginot Line by devices attached to their dive bombers that produced terrifying noise. Men became so frightened they stood beside their loaded guns as if they were statues.

Fear is a problem. What shall we do about it?

THERE IS A CURE FOR FEAR

The Scriptures of the Old and New Testaments offer a clear and effective solution to the problem of fear. No other book was ever written that so thoroughly covers the subject. In fact, going through the library one is impressed with the meagerness of available material on the subject of fear and the scant and inadequate information on what to do about it.

There are single books among the sixty-six in the Bible that contain more information on the subject than some of the very best authorities on psychology. As one searches through the various books of the Bible, one cannot but be impressed how thoroughly and adequately God has prepared a plan to take fear out of the human heart, to take fear out of the world.

THE FEAR OF GOD

There are seven fears dealt with in the Scriptures, and the first of all fears is *the fear of God.* The fear of God differs, in the Scriptures, from other fears, in that it is an expression of respect and caution — fear lest we should offend our Father; fear lest the creature should fail to fulfill the purpose of the Creator; fear lest we should disobey His commandments; fear lest we should miss the purpose for which we were created; fear lest we should fail to fulfill the plan of God for our lives; fear lest we should fall into temptation; fear lest we should miss the high calling; fear lest we should not be found in the center of His will. That is a different kind of fear than the fear we have been talking about, for the fear of God is wisdom — "to depart from evil ways," says Job.

The fear of the Lord is clean fear and "endureth forever," says the Psalmist. The fear of the Lord is the beginning of knowledge. The fear of the Lord is to hate evil, pride, arrogance and the evil way (Proverbs). "And none shall make you afraid."

The second fear is *the fear of man.* The psychologist closely associates fear with hatred, and the fear of man is a global war. Proverbs says: "The fear of man bringeth a snare." When the Children

of Israel became afraid, their enemies came upon them. The New Testament directly commands us not to fear men but to obey God. "And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight" (Leviticus 26:8). "And none shall make you afraid."

Third, there is *the fear of beasts*, which is in direct violation of the purpose of God, when in the beginning He gave man dominion over the beasts of the field and the fowls of the air. "Neither shalt thou be afraid of the beasts of the earth for thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee." The Christian should never be afraid of man, neither should he be afraid of any animal on land, or sea, or sky.

All forms of animal life have enemies, and practically all wild animals die a tragic death, and therefore live in fear. Their greatest enemy is man. To be afraid of the beasts of the field is to be afraid of a creature that is afraid of you. Women ought not to be afraid of mice. If women only knew how afraid of a woman a mouse is! "And none shall make you afraid."

The fourth fear for which the Scripture offers a solution is *fear of the elements*. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday" — not even if a mountain is moved in the midst of the sea. A Christian is not afraid of the storms. He is taught in the Word of God not to be afraid of the tempest. "The sun shalt not smite thee by day, nor the moon by night." "And none shall make you afraid."

The fifth fear is most interesting, and it first comes with somewhat of a surprise — that there is a *fear of the truth*. Millions of people perish because they are afraid to face the truth. They hide themselves from the face of God, because when they come face to face with God the truth is revealed. They love darkness because their deeds are evil. This results in the building up a false philosophy of life and, sometimes, false religions. Men fear the truth. This fear has even resulted in the theoretical abolishment of hell and future punishment because men fear the results of their evil ways. Before the First World War we had abolished war theoretically. Beware of any theoretical abolition of any form of evil! Even sincere Christians fear the truth. In the Transfiguration on the Mount with Moses and Elijah, the garments of Jesus became glistening "exceeding white," and the disciples were "sore afraid," when they heard a voice out of an overshadowing cloud say "Hear ye Him." The Christian should never be afraid of any truth, anywhere.

The shepherds watching their flocks by night saw the angel of the Lord, heard the good tidings, and "they were sore afraid." Today we are afraid of angels, afraid of good tidings, afraid of peace on earth, and there are any number of defense workers, industrialists, politicians who are today afraid that peace will come too soon. "And none shall make you afraid."

Sixth, there is *the fear of the future* — a very serious fear at all times. How many folks are afraid of old age, of business, afraid of changes in government, of the social and economic order. There is an abundance of information and teaching in the Scriptures regarding the future. One of the first commandments of Jesus was to take no thought for tomorrow. The lilies of the field grow and are beautiful today. He said tomorrow would have troubles enough of its own.

The philosophy of Jesus was to live your life as if today was the only day you had to live, but to do your work as if it would live forever. The Gospel of Jesus abolishes fear of the future. "Be not afraid, only believe."

The seventh fear is *the fear of death* — the fear that haunts the soldier on the battlefield — the fear that fills the hearts of mothers and fathers, sisters, brothers and sweethearts in the homeland. Within the pages of Sacred Writ there is a plan whereby fear of death may be completely removed: "Death, where is thy sting? Grave, where is thy victory?" The whole Gospel of the resurrection, of immortality, the promise and vision of heaven, the many mansions Jesus went to prepare — all should take out of the heart of the Christian forever any fear of death. When the daughter of the ruler of the synagogue died, Jesus said, "Fear not, only believe."

SEVEN FAITHS

There are seven faiths in the Scriptures — seven faiths that match and are an antidote to the seven fears — seven faiths that are supplemental to the faith "by which ye are saved." No other book was ever written that contains even a fraction of the material on faith that one finds in the Scriptures, and even the best books on faith are cheap and shoddy literature compared with the mountain heights of faith one finds in the Bible, either in the New Testament or the Old.

The first faith is *faith in God.* The creature's faith in His Creator is likened by Jesus in the Sermon on the Mount to the faith of a child in its father or mother; faith that God has a personal interest in His child; faith that God loves His child. The fear of God is the only fear permitted to the Christian, and is the only fear that is reasonable anywhere in the world; it is akin unto faith in God and presupposes faith in God.

The faith in God carries with it the faith in Jesus as Saviour and Redeemer and Friend, and faith in the Holy Spirit as a Teacher.

A second faith frequently found in the Scriptures is *faith in man;* faith that is so strong that the Christian does not fear his enemy: he is strong enough to love him; faith that believes that no case is too hopeless for Jesus; faith that no man can ever sink so low but that Christ can lift him up out of the pit and plant his feet upon solid ground; faith that the worst man in the world can through the redemptive powers of Jesus Christ become a flaming evangelist; faith that transcends all races; that believes that the black man has a heart as white as any man, and that God has made of one blood all nations that dwell upon the face of the earth. The reddening,

crimson tide that flowed from Calvary has redemption for every red-blooded man in the world, and all men have red blood.

Faith in man, rather than fear of man, will make the Christian strong. In three different books in the Old Testament the text occurs: "None shall make you afraid."

Third, there is *faith in the beasts of the fields.* God certainly had a purpose in the creation of every creature in the heavens above, in the waters beneath, or on the land. Laboratories are now extracting medicine from the fangs of the rattlesnake, are finding curative uses for the venomous poison of the cobra. Well do I remember my father sending us out to cut an obnoxious weed for fear that it would spread all over the land — a weed that is now cropped for hay and is rich in proteins. I know it is pretty hard to have faith in the mosquito, but some day we may find out why the creature sings before it bites.

Fourth, there is *faith in the elements,* and a faith that controls the elements — faith the size of a grain of mustard seed would move a mountain — faith in a cloud the size of a man's hand brought refreshing rains during a season of drouth. One should not fear the thunder and the lightning. The Christian has faith that God is working out His purposes, and one can find in a blizzard something beautiful. Jack Frost is not a mean fellow going about pinching people's noses and ears. He is a manly young fellow who wants people to be healthy and robust.

Old Man Winter is not an old grouch. He is a jolly old man whistling around the corners. With the north wind he is sweeping out of every crevice and corner the dust and disease-laden germs, filtering them through myriads of flakes of snow, to purify the air, to cleanse the atmosphere with fresh, gracing air from the northland.

We find God's purposes in the troubled sea, in periods of heat, and drouth, and the torrents of rain. Let us never forget that when God finished His creation, He "saw everything that He had made, and, behold, it was very good." God has seen to it that the elements of wind and wave, the heat of the day and the darkness of the night are for our good. God saw that it was very good. We, too, should see that it is very good. "And none shall make us afraid."

Fifth, no book was ever written that has such *faith in truth* as the Scriptures. Our faith in truth, and the faith that one finds in the current literature, in college and university textbooks, is very weak in comparison. True it is that the poet has said, "Truth crushed to earth will rise again," and, "No question is ever settled until it is settled right," but these expressions seem weak compared with, "Heaven and earth shall pass away, but My word shall not pass away." Truth is taught in the Scriptures as something that is real and enduring, like gold which can be refined by fire; and truth becomes pure through persecution. Efforts to destroy it utterly fail. It is a sure foundation upon which to build a life, to organize a business, or to create and conduct a government. Truth is one of the immortals. It is something that stands when empires fall, kingdoms

rise and wane. It is that good part which can never be taken away. It is one of the faiths that the world needs today.

I talked with a man representing a great educational institution. He was fearful lest inflation should destroy the value of their endowment, and the investment in government bonds might prove to be unsound. He said, "Of course, when government goes, everything goes." Millions of people over the world have that theory, and it is all wrong. There is a country in South America that has had eighty-four revolutions, practically all violent revolutions. Yet the Catholic church that stands on the hill still chants its same prayers and reads the same masses that it did a century ago. There has been no change in its ritual, although there has been some changes due to violence in the structure. And a little Protestant mission down by the wharf still sings in the Spanish language, "Rescue the perishing, care for the dying. Snatch them in pity from sin and the grave."

Over across the water, on a little island, they are singing, "There will always be an England." Well, it is a fifty-fifty gamble today, as gamblers compute chances, that England will win or lose the war. There may not be an English government. The ministry of Churchill may fall, but there are churches in England that are preaching the same Gospel as near as they can interpret it to the Gospel preached by the saints of old, and in a sense there will always be an England. The history of the world is a history of many different forms of government. Crowns and thrones may perish, but it is "Onward, Christian Soldiers!" There will always be Rescue Missions, for wherever fear and sin and doubt have entered the hearts of men to destroy them, there will always be a church to minister. We have only to review very briefly the story of Israel, from Abraham who became a sojourner and wanderer living in tents, through the captivity in Egypt, through the wilderness, wars, defeat and slavery, and, worst of all, sin and disobedience, to realize that faith in God never changed one jot or tittle. Nothing was lost through all those centuries.

It is recorded that the emperors made a desperate effort to destroy Christianity. They burned Bibles in great public fires, and after thousands of years of change in ways of living, in thought and culture, we have the Word of God today in Old and New Testaments exactly as it was written. There will always be a Bible. One thing we can be sure of: this global war will not destroy one iota of truth, neither can it change the revelation of God, nor the plan of His salvation. There will always be Rescue Missions. There will always be prayer. There will always be the quest and thirst for truth. There will always be a Winona Lake. "And none shall make you afraid."

Sixth, *faith in the future.* Again the Scripture surpasses all other books in assurance for the future. We are taught to walk by faith in the Son of Man. We are told that God will take care of us. We travel down a straight and narrow road that grows brighter and brighter unto a perfect day. The future of the Christian is always before him. A Christian can never be a "has-been" — "It doth not

yet appear what we shall be, but we know when he shall appear, we shall be like him, for we shall see him as he is." Just now, in the darkest days of the war, the future to the Christian is bright, for when men are fainting for fear, "when these things begin to come to pass, look up, lift up your heads because your redemption draweth nigh," and fear not, for God will make the wrath of man to praise His name. "And none shall make you afraid."

Seventh, the Bible offers *faith even in death.* In fact, the resurrection takes the place of death, and we say over our dead, "I am the resurrection and the life." Let us never forget the last part, "the life," and "whosoever liveth and believeth in me shall never die." "Even death shall not make you afraid."

This is the Gospel of the Old Testament, that all fears shall be abolished from the earth, except the one fear that we should miss the plan of God for our lives — fear God and none other.

And this is the Gospel of Jesus, "that by faith are ye saved," and "perfect love casteth out fear."

When the world is on fire and material things round about us are falling like houses built upon the sand, the world needs a sure foundation, and like the Christians of old, "We look for a city that hath foundations, whose builder and maker is God."

We part company with the Modernist, not in an attempt to find a reasonable and understandable interpretation of the Scriptures; rather we object to what someone has said was characteristic of the theology of our day: "an attempt to humanize God, deify man and minimize sin."

When we attempt to humanize God we reduce Him to the low level of man. When we deify man we produce an Adolf Hitler, and when we minimize sin we sugar-coat a poison, for "the wages of sin is death."

I want my Gospel to have length, to have breadth, to have depth.

I want my Gospel to have content. I want it to be full. I want to believe much about God, believe great things about Him. I want to feel that His kingdom stretches from shore to shore and will endure until suns and moons shall wax and wane no more. I want to preach my faiths and not my doubts. I want miracles in my religion. I want a great faith in the Gospel. I want a religion that can roll back the waters of the Red Sea, or any sea; that can bridge the Atlantic and span the Pacific; that can subdue kingdoms; stop the mouths of lions; quench the power of fire; escape the edge of the sword; make weak men strong; turn to flight the armies of aliens. I want God to do for me what no one on earth can do. I do not want just a social reformer. I want a God who can do more for me than Franklin D. Roosevelt, even if he were the best president the world has ever known. I still want my God to be far beyond any man or combination of men. I want my God to be big and strong. I want my Lord to be holy and righteous, with justice tempered with mercy. When I go through the valley of the seven fears, I want to look up, to lift up my head, believing that redemption draweth nigh, and

I don't want ever to be afraid. I want a God who can help me walk through the fires and not be burned; who can keep me as He did Daniel in the fiery furnace.

I never want to think of my God as being ridiculous. I never want to cheapen Him with foolish rituals or ridiculous creeds or fanatical ceremonies. I want my God to sit upon a throne that is white, pure white, unstained by the blood of conquest. I want him to have majesty and dominion and power. "With him, none shall ever make me afraid."

I want to think of the kingdom of God which He will set up in the earth as the government of God, in which He rules through the consciences of men who have sought His wisdom in prayer. I want to feel that His precepts are sure to believe all the time: I want to have faith in the ultimate triumph of truth as it is revealed in Jesus. I want my God to love, to so love the world that anyone, anywhere, who would believe would not perish. I want to see Him as our forefathers did in a thousand circling campfires; that in this global war those who hate most will surely lose; that only those who love and serve will triumph, and I never want to be afraid.

I want my city to have foundations, and I want my God to be the Architect and the Builder.

I don't want a New Deal — I want a new life. A new deal is another deal, and after the game is played, another deal. By the law of averages some deals will be good and some will surely be bad, with the politician always doing the dealing, and life always decided by chance, the throw of a card.

I want a new life — youth that is renewed to mount up on wings — to feel the surge of victory in my soul. I don't want a new deal. I want a new life.

I shall never be satisfied with social security, at best a half-way measure. With the wreckage of kingdoms all around me, I want something more secure than the program of any political party. I don't want social security. I want eternal security.

In the defense of the Philippines, a commander writing of the battle of Bataan said, "There are no infidels in foxholes." In the jungles of Bataan are found the largest boa-constrictors in the world. In the swamps are alligators. Through the jungles crept the Japs, overhead the bomber. In the foxholes American soldiers ceased to ask, "When will the fleet come?" They turned to a very present help in time of need. Soldiers who had never prayed before, prayed.

Just before the surrender all money was burned to prevent its use by the enemy. An officer took a hundred-dollar bill and lit his cigarette. The time had come when all the thrills, the glitter, the sounding brass and the tinkling cymbal were worthless. But all that was of man: character, personality, man and God remained.

I want my God big and strong and true, and no one shall ever make me afraid.

A Nation On Its Knees

By DR. PAUL S. REES
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Text: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land" (II CHRONICLES 7:14).

This is the voice of God as Solomon heard it long ago. The occasion is the completion of the temple. The people referred to are of course primarily Israel. The immediate past has been glorious. Its glory has been both creative and co-operative, as represented by this magnificent sanctuary which has just been dedicated.

But what of the future? At the moment it looks bright. But will it be? That depends on whether or not the people — leaders and followers alike — remain humble before God, giving obedience to His will and hearty loyalty to His righteous purposes. If they fail, if they break their vows of obedience, if they wander off after strange gods and exalt the creature above the Creator, they will be judged for their sins and chastened for their follies. No pious traditions of the past, no gorgeous temple of the present, can prevent them from reaping the bitter harvest of their pride and idolatry.

However — so Solomon understands God to say — if the people will renounce from the heart their spiritual disloyalties and their practical denials of God's governorship of their lives, if they will truly repent of their egotism, their selfishness, their hypocrisy, there will be divine mercy to forgive them and divine grace to heal them.

If some one says that this text applies to God's chosen people of old, and cannot therefore give us guidance or assurance today in the United States of America, let such an one remember two things: first, that we shall not attempt to claim for this passage *all* that it may have meant for Israel, and, second, that here, as in so many other passages of the Old Testament, we are shown certain principles of truth that are applicable far beyond the bounds of their original and primary intention.

SIN'S ESSENCE

Let me remind you, for example, that according to the whole teaching of the Bible, pride is of the very essence of sin. Pride has manifested itself in the universal tendency of men to exalt themselves above their actual position as finite creatures who are utterly dependent upon God, both for the breath required by their bodies and the grace required by their souls. So it is that St. Paul declares: "For

the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; . . . because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man."

In the light of those strong words, which apply to Jew and Gentile alike, take this quotation from an extraordinary vigorous thinker of our day: "The most obvious meaning of history is that every nation, culture and civilization brings destruction on itself by exceeding the bounds of creatureliness which God has set upon all human enterprises."

Because we are witnessing just such self-destruction of men and nations today, we need to listen to the wisdom and authority of the Holy Scriptures as they speak to us in a word like that of our text. God is saying to us, "If you will humble yourselves, if you will get on your knees, face your sinfulness, acknowledge your greed, admit the shame and folly of paying lip-service to the things of the spirit while you give practical idolatry to the things of the flesh, then you may be spared." "He that hath ears to hear, let him hear."

Our text contains a *Prescription* and a *Promise.*

I.

Consider, first, how God prescribes the conditions for spiritual renewal.

The first condition is a *penitence* that runs deep: "If my people, which are called by my name, shall humble themselves . . . and turn from their wicked ways."

In any diagnosis of our nation's history over the past fifty years it would probably be agreed that humility has *not* been one of our observable characteristics. Perhaps you want to know just what I mean by that. Humility is sometimes falsely represented as a long, cast-down countenance worn by some poor soul who is morbidly bent on throwing himself under other people's feet for them to tread on him. That is not humility. It may be the worst kind of pride — a device of desperation for calling attention to oneself. Humility is a realization that you are a very dependent creature, able, to be sure, to do some things for yourself, but at best extremely limited in your knowledge and your powers, and having therefore to recognize that your life hangs upon the living God who was here before you arrived and will be here when you are gone.

FOLLY OF SELF-WORSHIP

It is precisely at this point that we in America have been guilty of such towering conceit. We have thought to get along without God, if not theoretically, at least practically. We have sinned the sin of Nebuchadnezzar, who arrogantly surveyed his sumptuous capital and

said, "This is great Babylon that I have built." "I," "I," "I"! It is self-worship, you see. But this universe wasn't built for many gods. It was built *for* one God, because it was built *by* one God. Neither Nebuchadnezzar nor any other mortal gets away with that sort of thing for more than a short while. Look again, and the poor Babylonian monarch, broken in mind and body, munches grass in the field like an animal.

Our American substitute for righteousness has been bigness, and to offset our spiritual shallowness we have pointed with pride to our material and industrial progress. When George Washington journeyed to New York City to assume the presidency, that quaint Dutch town on Manhattan rock had a population of 29,000. Two thousand of those were slaves. We look at New York City today, and we say, "Seven million citizens! Human slavery long since abolished! Skyscrapers standing against the blue sky to the height of 102 stories! Public school education available to rich and poor alike! Hospitals! Art galleries! Universities! Subway systems! Railroad and air terminals! Banks! Hotels! Department stores! And . . . and . . . ! What else? What is there to be added?"

Oh, are we so stupid as to think the life and character of the city can be totaled up in this bulky fashion? We have not even scraped the surface of what life really is among those seven million souls. Maybe there *is* an Empire State Building — what about the miles of slums where boys and girls come nearer being damned into the world than born into it? Maybe the buying and selling of human beings bodily *has* been made illegal — what about the traffic in prostitution and narcotics and alcoholic beverages that *is* actually far more destructive and damnable than legal slavery? Maybe medical science *has* made life less burdensome and disease less fearsome than in George Washington's day — but what about the perverted uses of this and kindred sciences that enable self-centered and lustful people to escape social responsibilities and the physical consequences of their sins? So much so that one student of the situation alleges that there are approximately 100,000 couples in New York City living together out of wedlock. You say it is somebody's wild guess. Perhaps. Still, the guess would not have been made were it not for a situation so flagrant and so pagan as to make decent people feel both shame and alarm.

WHO KNOWS?

The question naturally arises: Is New York City better or worse than the rest of the country? It probably is not greatly different one way or the other, if one is thinking of our larger urban centers. What would a revival of practical godliness do for a city like Chicago, or Detroit, or Minneapolis? What would it do to the traffic of the underworld? More importantly, what would it do to the officials that tolerate it, if indeed they are not in league with it? And still more importantly, what would it do to the citizens, many of whom are church members, whose complacency and, in some instances, whose

compromises with the whole situation are a standing amazement to the angels and a constant grief to God?

But here we need to be on our guard against exhausting a good emotion of indignation on general situations without focusing it upon our own personal guilt. National repentance must be the repentance of *individuals*, though it may have certain mass features. You and I must face the necessity of mending our ways: we must cease to make ourselves the clearing house for life's decisions and begin to listen to God; we must let the Holy Spirit of God show us those dishonesties that we call petty, those trespasses on the rights of others that we make light of, those feelings of resentment and bitterness that we try to justify, those careless, if not brutal, handlings of other people's reputations that we have grown to enjoy!

If, says the Lord God, the people will "humble themselves" and "turn from their wicked ways," there will be a chance of healing. The *humbling* and the *turning* are put together. It means that God requires more than going down on your knees on a day of prayer. He is asking for a session on your knees that results in a rising from your knees to walk a different road, to live on a different level, to face a different future. We have so long babied ourselves and coddled our sins that nothing but drastic treatment will save us. A deep-running penitence, beginning with ourselves, is the only hope. God is saying to us, as He did to Jacob, "Put away the strange gods that are among you, and be clean, and change your garments" (Gen. 35:2).

A NEW VISION

Given the spirit of contrition, what is the next condition to be met if a people is to be spiritually renewed? The answer, according to our text, lies in these bold, beautiful words: "If my people . . . will seek my face." Besides penitence, there must be a new *perspective:* we must see the face of God above the face of man!

To seek God's face is to seek God's favor. In Proverbs 29:26 we read: "Many seek the ruler's favor." Such, at any rate, is the translation of the Revised Version. But the Hebrew word for "favor," we are told is the same as that which is elsewhere rendered "face." In Psalm 27 we read, "When thou saidst, Seek ye my face, my heart said, Thy face, Lord, will I seek." Mark you, his "heart" said it. What is really meant by seeking His favor is not just teasing Him for some magical deliverance because we happen to find ourselves in a tight place, or begging Him for a bubbly sensation inside of us which we can call a "blessing" regardless of the consistency of our way of living. No, it is far otherwise.

It is rather saying to God something like this: "O God, we have thought that we could run our lives and build our institutions and manage our government by our own wit and wisdom. We have looked to ourselves and to others like ourselves for the solution of our problems and the winning of our destiny. We have thought more of our rating high with men than we have of being acceptable to Thee. We have cared more about having our name in "Who's Who"

or the "Social Register" than we have about its being written in the Book of Life. We confess our blindness and our folly. We are appalled at the confusion and destruction to which such blindness and folly have brought us. We renounce it. We are done with the stupid notion that we are sufficient in ourselves to meet the demands of life, the requirements of conscience, the necessity of guidance, the perversity of selfishness. Man has failed us. We have failed ourselves. We are driven to Thee, else we perish."

Do you doubt that we need to make such a confession? Then listen to this, from an American college professor in 1912: "Today we have no fear of war, famine, pestilence, or failing resources. The advance of knowledge has safeguarded men from all those evils." One wonders if any better light penetrated his swollen brain when, just two years later, the most devastating war men had known up to that time broke bloodily upon them. That sort of blind optimism and wicked pride is what we come to when we seek the face of man rather than the face of God.

There must be a reversal of that situation if we are to have a spiritual recovery in this dear land. According to this ancient testimony of God, whose accents are upon our ears this morning, we must get a new perspective. We must see and seek the glory of the Lord before the glory of men.

THE PLACE OF PRAYER

But there is yet another condition to be met. In addition to a deep penitence and a new perspective, there must be a return to *prayer*. This word from God which Solomon caught makes clear that a people without prayer is a people without power: "If my people . . . shall humble themselves and pray."

Now let us keep clear of false and fuzzy thinking on this matter of the relation between prayer and great movements of spiritual awakening. One mistake that many of us easily make is that of putting off anything like earnest and concerted prayer until we see the masses beginning to wake up. The masses are not going to wake up first. Little groups, representing God's minority, must wake up first, and give themselves to heart searching and to the cleaning up of their own lives, and then to fervent intercession for others. This will be followed, as the day follows night, with new and powerful urges of the Spirit of God toward personal witness for Christ and practical endeavors to bring about the answer to our prayers.

Another false notion to be shed by many of us is that widespread spiritual quickenings are altogether beyond the control of men — even of godly men — and must be thought of as sovereign and unpredictable influences of the Holy Spirit upon masses of men and women. The extreme opposite of this view is the petty idea that we can bring about a great revival of faith and virtue by human organization and program. Neither idea is sound. God works through yielded men. When there has been a long scarcity of really surrendered men, with a correspondingly long period of paralysis in the church and godlessness in the world, there is an enormous inertia to be overcome. The

dead weight of things is tremendous. Even when people, in the church and out of it, have begun to talk about the need of spiritual healing and freshness, there is still a long way to go. Just talking about revival may easily turn out to be a sentimental substitute for those costly, humbling measures that we must take in order to bring revival. Therefore, God must work through awakened, alert, burdened groups, who act as living and multiplying cells of spiritual vitality. As they grow, revival gets under way. As they continue to grow, revival finally breaks like the bursting of a million buds in the orchards of springtime.

"THE GREAT AWAKENING"

It will soon be a hundred years since this nation of ours was blessed by one of the most powerful and profoundly transforming religious visitations of modern times. It has come to be known as the Great Awakening. Listen to John Shearer as he writes concerning it:

"But the greatest means (of bringing it about), and that which was pre-eminently blessed, was united prayer. Indeed, the revival of 1857 should be known as 'The Revival of the United Prayer Meeting,' for this was not only the fount of the great blessing; it was throughout its course the chief, and almost sole, instrument of the Divine Spirit.

"When the American church awoke to the full consciousness of the miracle, it found that from East to West and from North to South the whole land was alive with daily prayer meetings, and it was in these daily, united prayer meetings that the great majority of the conversions took place."

Or, take this from a recent bit of writing by George T. B. Davis of Philadelphia:

"Shortly before the beginning of this century, Dr. R. A. Torrey was invited to go to Melbourne, Australia, to conduct a city-wide evangelistic campaign. He asked Charles M. Alexander to accompany him. When they reached Melbourne they found the city honey-combed with 1,700 cottage prayer meetings that had been going on for weeks before the evangelistic campaign began."

It is a matter of record that such spiritual power was generated in those meetings — both the group meetings and the mass meetings — that the whole Commonwealth was affected.

A lady who was in those prayer meetings, helping to promote them, went to England afterwards, and there told of the movement of God's Spirit she had witnessed in her own land. Her testimony so stirred the hearts of Christians in Britain that they were led to gather in prayer groups. The result was the bringing of Torrey and Alexander to England and the greatest life-changing, church-kindling forward movement since the historic days of Moody and Sankey.

In the light of all we know — the challenge of God's Word, the testimony of history, the appalling need of our country — what are we going to do? Are we going to fall on our knees and pray, in which case we shall stand in the "evil day," or are we going to stick out our chests and refuse to pray, in which case we shall fall as sure as

there is a God in heaven? I cannot stand in this pulpit this morning and tell you that I am sure of national recovery along spiritual lines. It may be that we are not willing to pay the price of it. But I can and I do stand here to tell you and to tell our beloved America that if we do witness such a revitalizing of faith and a reshaping of our lives, it will have to come along the lines laid down in our text.

HOPEFUL SIGNS

There are some hopeful indications. Our National Day of Prayer on New Year's was certainly in order. "America's Prayer Minute" has been projected by a large group of churches — the observance of one minute of concerted prayer throughout our nation at 6 in the evening. Some of you have been reading the series of articles now running in the *Sunday School Times* on the movement of prayer for revival that is spreading out from Philadelphia. Within the past few days two pamphlets have come to my desk, both of them by responsible and influential men and both containing specific proposals as to how we may enlist the prayer forces of our country. One of them is entitled "For Spiritual Defense" and the other, "Facing the World with Prayer Groups." Neither of them is sectarian or propagandist or cultist. Each of them stresses, not mass organization, but informal prayer fellowship and intercession. All of these are encouraging signs. May a merciful God grant that they shall soon take on larger significance than that of signs, becoming rather the "ground swell" of a mighty tide of Christian conviction and revolutionizing power.

II.

Will a merciful God answer that prayer? If we follow the prescription of His Word, He will. We know He will, for we have His *promise:* "I will forgive their sin, and will heal their land."

Ah, those great and dependable "I wills" of the Almighty and all-merciful One. We do not pray to coax God into willingness to forgive our sins and beautify our characters with His saving, sanctifying grace. Prayer is not that. Prayer is discovering the hindrances to grace in our lives, or in the lives of others, and then co-operating with God in removing them, that thus His power may be released to us-ward. What is needed is not a willing God but a receptive and ready people!

THE DIVINE ORDER

Remember that the *dynamic* of prayer will be realized only as the *demand* of prayer is met. The prescription precedes the promise, as medicine precedes the healing or seed time the harvest. Before America, or the Church, or you and I as individuals, can go forth to walk the high road of virtue and of victory, of power and of peace, we must have faced God in the valley of contrition. Here is our trouble. Here is the trouble, may I say with reverence, that God has with us. We want to face our tasks, we want to face our foes, we want to face the people, *before* we have faced God. It is disastrous. We are not ready to face the world until we have first faced God in the deep

places of our own soul. There is no doubt what God will do for us there. He will consume our self-sufficiency and pride and put the strength of humble faith in its place. He will forgive the guilt of our transgressions and set ringing in our ears His holy imperative, "Go, and sin no more." He will burn up the pettiness and viciousness of our tale-bearing and slander, our negativve criticisms and our green-eyed jealousies. He will "heal" us. Then, and only then, can we be really helpful in bringing healing to others.

Will you take this way? Whether America as a nation takes it or not, will you take it in your own life? Ananias kept back part of the price and was "carried out dead." The price may seem high, but it is either paying it in full or — death!

"Oh Master of the waking world,
  Who hast the nations in Thy heart,—
 The heart that bled and broke to send
  God's love to earth's remotest part,—
 Show us anew in Calvary
  The wondrous power that makes men free.

"O Church of God! Awake! Awake!
  The waking world is calling thee.
 Lift up thine eyes! Hear thou once more
  The challenge of humanity!
 O Christ, we come! Our all we bring,
  To serve our world and Thee, our King."

Human Destiny

By F. JOHN SCROGGIE
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The subject chosen for consideration is of a momentous character, involving, as it does, the divine programme in human history. It is well that we should, in a world convulsed by universal war and strife, consider the march of time in relation to the decrees of eternity. With this object in view, the English dictionary was consulted for information concerning the words "human" and "destiny."

The definitions given were these: "Human: relating to mankind," and "destiny: an order of things fixed, or established, by divine decree," so that human destiny is no more accident of events in human experience, no fortuitous circumstance of life determining the future.

When we turn our attention to the Bible, the only source of information concerning the divine decrees, at once we are enabled to see clearly the movements of God in history. There are various ways in which these are revealed, and it may be helpful if, before turning to the method we propose to adopt, we mention some of these ways.

In the Divine Revelation, the book of Genesis introduces, and the book of Revelation closes, the "Historical" panorama of world events, primeval, patriarchal, and Israelitish history following each other in succession, after which an impressive silence, so far as any divine intervention is concerned, continues for four hundred years — a silence broken by the incarnation of Christ in the Babe born in Bethlehem. Thereafter, the unfolding of the story of the world's only Redeemer, and the only Son of God, discloses the history of the Christ, followed by the descent of the Holy Spirit at Pentecost and the history of the Church, with its priceless literature, and, finally, the history of the consummation in Revelation. Here is a panorama of history outlined in seven words: Primeval, Patriarchal, Israelitish, Silence, Christ, Church and Consummation — a record of history from commencement to consummation, in which the divine decrees are woven into the texture of human history.

Again, we believe that the Bible reveals great periods of history, described as "*Dispensations*," in which God, though not changing His mind and purpose, changes His methods.

We suggest that there are, at least, seven of these periods outlined in the Bible, namely, that the Innocence (Creation to Fall, Gen. 1 and 2), Conscience (Fall to Flood, Gen. 3 to 7), Government (Flood to Babel, Gen. 8 to 11:9), Promise (Abraham to Israel, Gen. 11:10 to 50), Law (Moses to Christ, Exodus to Malachi), Grace (First to Second

Advent, Matthew to Jude), Righteousness (Second Advent to Millennium end, all Scripture).

The characteristics of each of these periods are exactly the same: a new revelation, then declension, followed by compromise, issuing in a godless civilization, with parallel development of good and evil, wheat and tares, then a blatant apostasy, followed by the visitation of divine judgment.

The first dispensation ended in the fall of man; the second, the Flood, the third, Babel dispersion; the fourth, captivity and bondage; the fifth, the cross; the sixth, the one in which we are now living, will end in the Great Tribulation and Armageddon, and the seventh in the final conflict of Revelation 20:7.

The method, however, of discerning God's movements in history, which we shall follow, is suggested in I Cor. 10:32: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

Here there seems to be a racial distinction, and as God began with the race as such, without nationalities and divers languages, and, as God deals not only with nations but individuals, we propose, for the purpose of our message, adding two more words to the above, thus: I. THE RACE; II. THE JEW; III. THE GENTILE; IV. THE CHURCH OF GOD; V. THE INDIVIDUAL.

We are not aware that the movements of God in human history have, hitherto, thus been treated, along the line of racial distinctions, in tracing God's dealings with mankind, and we crave your close attention.

I. THE RACE (Gen. to Revelation).

In all history there is Commencement, Course, and Climax, and Genesis and Revelation form the boundaries of time, for within that compass lie all the events of human history.

God builds a world into which He introduces, by His creative power, a man, from whom comes the human race. What, then, was His purpose in making man "in our own image, after our likeness" as recorded in Genesis 1?

We think such purpose may be summarized in three words: I. INTENTION; II. TRANSGRESSION; III. PROVISION.

I. INTENTION. What, quite evidently, was God's intention when He created man in His own image? It would seem to be threefold:

He created him (1) A PROPHET to know the will of God.
(2) A PRIEST to stand and minister before Him.
(3) A KING to wield the sceptre over every created thing, but Adam, being innocent, and not perfect, was placed in the position of responsibility, with the solemn capacity of choice, and freedom to exercise his own will.

History records the result, disobedience leading to transgression and separation from God: "By one man sin entered into the world, and death by sin" (Rom. 5:12) and thus the first sin wrought the moral ruin of the race.

II. TRANSGRESSION. The one word which seems to be dropping out of man's vocabulary today is the word "sin," but sin is always in the realm of the will. We are not discussing "evil" now, and, if

we are honest with ourselves, we must arrive at the conclusion that we have never yet committed an act of sin but by the choice of our own will. It is, amongst other things, an act in which there is disobedience to the known will of God.

The order of experience is clearly revealed in Col. 1:21, "And you, that were sometime ALIENATED and ENEMIES in your mind by WICKED WORKS . . ." where the spiritual fact is stated, revealing the mental attitude issuing in the practical expression because of the introduction of sin into the world we are cut off from God, by God, and as we are born in sin there is enmity of mind so that the will becomes the seat of revolt and rebellion against God's will.

This is what is revealed in Genesis 3; transgression broke in upon God's intention, and, as a consequence, man now needed a TEACHER to instruct him, he needed a MEDIATOR to intercede on his behalf, and he needed a SOVEREIGN to exercise influence in a just and righteous rule.

III. PROVISION. In view of this changed situation, what would God now do? Genesis 3:21 supplies the answer! As a consequence of transgression, Adam and his wife hid themselves from God, but it is impossible to hide from Him, and under His searching examination the whole story of a world's sin is disclosed — the dark, dark horizon illuminated only by the divine promise of the ultimate overthrow of the devil and his power (Gen. 3:15) and thus, traveling down the path of the years, the promise is seen fulfilled in the ADVENTS of Christ, for they are the key to history. As in the first Adam, all died, so in Christ, the last Adam (I Cor. 15:22, 45, 47), shall all be made alive.

God, in providing them with coats of skin, revealed the method of redemption — by blood, for animals had to be slain and blood had to be shed before Adam and his wife could be clothed. What a picture and forecast of Calvary! The Lamb of God had to be sacrificed and His precious blood shed before we could be clothed in the robe of His righteousness.

The Lord Jesus Christ came, the last Adam, as —

(1) A PROPHET, to reveal the will of God.

(2) A PRIEST, to redeem, the Saviour of the world.

(3) A POTENTATE, to rule as King of kings and Lord of lords.

Here, then, we have a full provision for the soul's need, and it becomes the dominant theme of the Bible, as suggested by one writer, thus —

OLD TESTAMENT

Genesis to Deut. — The sigh for a *Priest.*
Josh. to Esther — The cry for a *King.*
Job to Malachi — The quest for a *Prophet.*

NEW TESTAMENT

Matt. to John — The revelation of a *Prophet.*
Acts to Jude — The intercession of a *Priest.*
Revelation — The dominion of a *King.*

Moreover, the whole plan of redemption has repeatedly been brought to our notice as the streamline of divine revelation throughout the Bible —

Man's creation and fall, revealing need and capacity for redemption.

Promise of redemption, producing hope and expectation of a redeemer.

System of sacrifices and offerings, revealing pictorially the meaning of redemption.

Gospel narratives, showing, in Christ, the reality of redemption.

Pentecost, supplying power to apply the truths of redemption.

The history and literature of the Church, demonstrating the adequacy of redemption.

The coming kingdom and glory, proving the triumphs of redemption.

Yes, God's INTENTION was interrupted by man's TRANSGRESSION, but the latter is eclipsed by a divine *PROVISION* through which the human RACE will feel the throb of God's ultimate triumph.

II. THE JEW. (Gen. 11:10 to Rev. 19.)

Up to the dispersion, following the rebellion at Babel, the race was one, neither Jew nor Gentile, although a principle of selection had been exhibited along the line of Seth and Shem, but from the dispersion God's dispensational methods are revealed in the separation of the Hebrew peoples. Thereafter they are distinguished as Israelites, on the one hand, and Gentiles on the other hand.

For sake of brevity we refer to these chosen peoples as the Jews, and here, again, three words cover the whole story —

I. FAVOR. II. FAILURE. III. FULNESS.

I. FAVOR.

From the call and obedience of Abraham (Gen. 12), the purposes of God are seen, for from Abram came the twelve tribes of Israel, and the promise — "I will make of thee a great nation" — was fulfilled.

It is not the purpose of this message to trace the rise, growth and power of these people, but only to call attention to the fact that God wonderfully prospered them until, when about to enter into the fulness of God's blessing for them, in the land of Canaan, conditions of such blessings were laid down in Deuteronomy 28 — one of the greatest prophetic chapters in the Bible. God had brought these people to a position of unprecedented success and prosperity, and now the issue was clearly declared.

If they observe and do — then, unlimited prosperity and blessing, but, if they will not observe and do — then, untold sorrow, suffering and loss. In other words, obedience or disobedience was to be the test in which joy or sorrow, prosperity or poverty, supremacy or slavery were at stake.

It is true, to this hour, that upon obedience or disobedience to the known, revealed, will of God depends the entire experience of the believer, song or sorrow, plenty or poverty, hope or helplessness, guidance in the light or groping in the dark, assurance or doubt. This is the crossroad for every believer, and the signposts are very legible.

And so for the Jews! What would they choose to do — obey or disobey? History records their disobedience, and with what terrible results! All along the pathway of their history are the wreckages brought out by their disobedience. It will be a warning to us if we confirm this from the prophetic utterance in this chapter, Deuteronomy 28.

There are many predictions from verses 15 to 68, but three will suffice to convince us that divine warnings mean exactly what they say. Read, carefully, verses — (1) 36, (2) 37, (3) 49, 57, for here is the story of —

II. FAILURE.

In verse 36 it was predicted that these people would become

(1) DENATIONALIZED. They would cease to have either a king or a kingdom. How completely this has been fulfilled, history, up to the hour in which we live, amply reveals.

In verse 37 it is predicted that the people would become

(2) DISCREDITED. They would become a byword, a hissing, a contempt wherever they went or settled. They would be loathed and hated, no matter where they went. Is that not true? Outside those who embrace the Christian faith, it is impossible to find anyone who even respects the Jew. Anti-Semitism is rapidly gaining ground the world over.

In verses 49-57 it was predicted that these people would become

(3) DISPOSSESSED. They were to be robbed and pillaged, no favor to be shown to old or young, scattered and peeled amongst all the nations, their possessions stolen, they themselves suffering indescribable horrors of torture and death, yet indestructible. Though insignificant in number, these events were to be woven into their experience to demonstrate, to the world at large, "as a sign and wonder" (verse 46) through which God was working out His own plan.

The Jew is the miracle of history, as his story is the story of miracle. The Jew entwines himself around every national and international problem.

It is estimated, according to latest statistics, that, out of a population of 2,116,000,000 in the world, not more than 16,000,000 are Jews! What harm, then, can the Jew inflict on any individual nation, much less than all the nations? Why all this trouble about an insignificant people? Why this unexplained hate?

In the midst of world chaos the Jewish question rises more threateningly than ever. It occupies the front pages of our newspapers. It is discussed in all diplomatic circles, and in the parliament halls of the world!

The Gentile nations are in confusion, and seem to have no well-defined objective, whilst Israel, minute in comparison, and having no national organization, and no land she can yet call her own, has a well-defined objective, and, in these last days, is moving energetically and successfully towards its accomplishment, namely,

III. FULNESS.

Here is a word used of these people in Romans 11:12, and it is to be the fulfillment (Rom. 11:26) of all the covenant promises of God.

They are once again to be established in their own land, with their rightful and lawful King upon the Throne. They are no longer to be the "tail" of the nations, but at the "head" of the nations.

No event of World War I thrilled the world more than the entry of Lord Allenby into Jerusalem, and without a shot being fired. God's geographical center, for this world is not Rome, or Berlin, or Moscow, or Paris, or Tokyo, or London, or Washington, but Jerusalem. It is the nerve-center of the world, and the Jew, God's barometer, will be found settled in his own land, Arab or no Arab, with the Messianic King upon the rightful throne, but the throne must be made ready to receive the King.

In all the tangled skein of human affairs, God is weaving the pattern of His infinite purposes, and whilst the national history of these earthly chosen people is suspended, God is interweaving the mosaic of Gentile world history in the interim, but before we turn to this fascinating subject, may we remind ourselves, in view of the atrocities and barbarous cruelties inflicted on the Jews, that history always repeats herself.

Nazism has drawn up an indictment against a whole people. Neither valor on the battlefield in Germany's cause, nor a claim to eminence in the record of German art, science and literature is admitted as a passport of escape from the ban.

The civilized world does not stint its sympathy, and human distress calls forth a full measure of human comfort, yet the Jews themselves have a richer consolation than any which Gentiles can provide. It is found in the story of their people which they have carried with them ever since the Oriental became a European. It is the story which has sustained them in program and given solace in the hours of darkness.

They have only to turn to the great documents of their history and religion to read a story of triumph over intolerance and cruelty.

Long ago, Mordecai, the Jew, sat by the gates of the Palace of Shushan, when, down the palace steps came Prime Minister Haman, the Fuehrer of his day, steeped in pride and arrogance, and a hater of the Jew.

As he swept through the gates the King's servants would bow and scrape before him. Only Mordecai, the Jew, refused to lift his hat as this ancient Fuehrer passed. That was the beginning of a persecution which raged across 127 provinces, from India to Ethiopia, which obeyed the edicts of the King, for Haman was torn with anger.

He sent out letters decreeing that, on a certain day, all the Jews of the land — men, women and children — were to be killed, and their possessions looted to fill the King's coffers. As for this contemptible Jew, Mordecai, a special gallows was prepared fifty cubits high (Esther 5:14).

Everything was ready for the fateful day. Haman was thirsting for vengeance, whilst the Jews arrayed themselves in sackcloth and

ashes, but, like other prime ministers, chancellors and mighty rulers, he was to find that revenge would recoil on the persecutor, for the King in the palace stayed the horror, and on the day of reckoning it was Haman, and not Mordecai, who climbed the steps of the gallows to his death (Esther 7:9-10).

From such rich memories as these the Jews in Europe today can draw fresh courage. They, too, will not lift their hats to this barbarous Nazism, and the reckoning day is fast approaching when the modern Haman will meet his doom in time, and his destiny of eternal reckoning in eternity. Yes, the eternal answer of the Jew is to be found in their history.

III. THE GENTILE (Daniel 2 to Rev. 4).

The suspension of Israel's national history was realized when the twelve tribes were swept into captivity, God permitting the heathen invaders to overcome and despoil His chosen people.

Three words, again, give a summary of the entire record of Gentile world history —

I. DOMINION. II. SUBJECTION. III. CONVERSION.

I. DOMINION

Nabopolassar, King of Babylon, had long aspired to the status of world dominion, and, with this in view, had sent his son, Nebuchadnezzar, into the far-flung fields of his kingdom to win more territory, and, ultimately, to achieve world-power, but death cancelled his ambitions, and Nebuchadnezzar was called home to assume the reins of government, and ascend the throne.

The warrior returns and retires to rest, but the warrior's brain cannot rest. Wave after wave of ambitious thought is flung through his mind, and, in his dreams upon his bed (Daniel 2:28), a vision appeared, disturbing and troubling him, but disappearing as quickly as it had come.

His wise men, astrologers and sorcerers are quite unable, in reply to his demand, to tell him what his dream was, or its interpretation, as a result of which Nebuchadnezzar orders their execution.

Daniel, however, intervenes, and, after an interview with the King, requests time in which to make known the dream, and its interpretation. This being granted, Daniel retires, with his companions, to hold an unforgettable prayer meeting. Here was disclosed to Daniel the march of history to and beyond the hour in which we live.

He hastens back to the King, and is ushered into his presence. At once Daniel plunges into a description of the dream and vision (Daniel 2:28). He tells the King that he saw a great image of a man, colossal and terrible, with a head of gold, arms and breasts of silver, thigh-parts, brass, legs of iron, and feet, — part iron, part clay, together with the toes. Then, a stone, cut out without hands, smote the huge image, grinding to powder the gold, silver, brass and iron-clay until they became like the chaff of the summer threshing

floor, which the wind carried away. How graphic, spectacular and startling!

What was the interpretation? In verse 37, chapter 2, Daniel reveals that Nebuchadnezzar, represented by the head of gold, was the first Gentile world-ruler, and, thereafter, there would follow in undoubted succession three other world-kingdoms of Gentile supremacy: the arms and breasts of silver, the Medo-Persian Kingdom, succeeding the Babylonian; the thigh parts of brass, the Grecian Kingdom, succeeding the Medo-Persian; and the legs of iron, the fourth world-kingdom, whose identity is disclosed when we open our New Testaments — the Roman Empire, succeeding the Grecian.

Moreover, it was further revealed that no further Gentile world-kingdom would succeed the Roman Empire, the two legs of iron, with its two capitals, respectively, at Constantinople and Rome, but that this fourth Empire would become disintegrated, broken up, its traits and characteristics remaining, and the feet portion, part clay, part iron, indicating a fierce conflict between democracy and autocracy at the close of Gentile world influence, brought to an end by a stone, cut without hands, destroying this Gentile world democracy.

We are not left in ignorance as to whom this stone refers! Christ is a "stumbling stone" to Israel, He is a "smiting stone" to the Gentiles, and He is the "foundation stone" and "capstone" to the Church, and so to the Jew and the Gentile and the Church of God, Christ bears a vital relationship which is to mold history and determine human destiny.

Now, where are we in Gentile world-history? Was the Babylonian Empire the first Gentile world power? Did the Medo-Persian Kingdom succeed the Babylonian? Did the Grecian Empire succeed the Medo-Persian, and rise to such power that Alexander sat down and wept because there were no more worlds to conquer? Did the Roman Empire succeed the Grecian, and rise to an undreamed of supremacy, until the world felt the throb of her power and dominion?

Her supremacy, however, was broken up and disintegrated, and never before in history has there been such conflict between autocratic dictatorship and democratic demands as in this hour in which we live. World War I was the introduction to this present war of extermination and bloodshed, with the efforts of man inconclusive, and the hopes of humanity all but shattered.

What is the final remedy, if not —

II. SUBJECTION

The return of the Christ of God, to overthrow these evil and satanic forces, and to inaugurate His reign of millennial glory and splendor, will bring the subjection of all these subversive powers, and the Divine Coronation for which we long and wait.

It is not the purpose of this message to enter into any details concerning the accomplishment of this subjection, nor the significant events leading up to Armageddon, but it will suffice to say, in the language of the familiar hymn,

"Jesus shall reign, where'er the sun,
Doth his successive journeys run;
His kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

And when that takes place, these Gentile world-kingdoms and their influence will be at an end, and during the millennial age their —

III. CONVERSION

will be realized, for there will be the knowledge of the glory of the Lord covering the earth, as the waters cover the sea (Hab. 2:14).

This is clearly forecast in Zephaniah 3:9: "Then will I turn [again] to the people [Gentiles] a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

These three words, therefore, cover the whole story of Gentile world supremacy, often with its cruelty and oppression, but also its subjection to an all-conquering Christ, and eventually calling upon the name of the Lord:

DOMINION — SUBJECTION — CONVERSION.

IV. THE CHURCH OF GOD (Acts 2 to Rev. 3).

Parallel, with the development of Gentile world history, God is "gathering out" a people for Himself — they are the called-out ones, and, yet again, three words embrace the whole story, —

I. CONSTITUTION II. REALIZATION III. TRANSFORMATION

I. CONSTITUTION

The Church was constituted at Pentecost, on the descent of the Holy Spirit, and the true Church is composed of all believers from Pentecost to the first resurrection, united to Christ and to one another by the baptism of the Holy Spirit. This union is also described as the body of Christ, of which He is the head, and we are the members (Eph. 1:22, 23).

II. REALIZATION

What is to be the purpose of this out-calling of believers? Many answers might be given, but this, at least, can be said, that, not until we understand the character of our up-calling, shall we be able to fulfil the purpose of our out-calling.

Thus there are seven messages to Churches, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians and Thessalonians, and we believe there is a descriptive analysis of these vital messages in II Tim. 3:16: "Profitable for doctrine, reproof, correction, instruction in righteousness."

Doctrine and practice (instruction in righteousness) are always joined together, and they are found in Romans (justification), Ephesians (sanctification) and Thessalonians (glorification), and reproof is found in the Corinthian messages, and correction in the Galatian epistle, in each case a departure from the truth in Romans.

Then follows Ephesians with a new revelation, and the message of reproof in Philippians, and corrections in Colossians, in each case, again, a departure from the truth in Ephesians.

Finally, Thessalonians, with its new revelation of glorification, after which there will be no departure.

What a literary mosaic, in which is unfolded a divine plan, which may be realized in the believing heart, and may become the dynamic of daily life.

III. TRANSFORMATION

When Christ comes we know that we shall be like Him, for we shall see Him as He is, and for His blood-bought children it will mean a redeemed body, a spiritual body, a glorified body and an immortal body. Oh, what a change!

V. THE INDIVIDUAL

At the heart of all these movements of God in history there is the individual man, and the above verse of Scripture reveals the three words that characterize the whole life, in whatever relation —

I. SPIRIT II. SOUL III. BODY

I. SPIRIT, with Spiritual affinities, the residence, if we are born again, of the Holy Spirit when "his Spirit beareth witness with our spirits that we are his children." Here is the chamber where the Holy Spirit instructs and guides.

II. SOUL, with psychological capacities, the seat of the desires, ambitions, affections, and the capacity to choose — the will.

III. BODY, with physical abilities — the avenue and instrument through which Christ may be revealed, and His work accomplished.

This triune personality is the basis of all temptation where there is God-consciousness in the spirit, self consciousness in the soul and sense — consciousness in the Body. There are triple forces of evil arrayed against us: to the spirit there is the appeal of a person, the Devil; to the soul, there is the appeal of a principle, the World; to the body there is the appeal of pleasure, the Flesh. The lust of the flesh, the lust of the eyes, and the pride of life — these are all in, and of, the world.

In Christ our triune constitution is redeemed, our triune capacity realized, and our triune foe vanquished.

What then shall we say? For me to live is Christ?

Then, as this amazing order of things, fixed and arranged by divine decree, moves with rapidity to its Consummation, we, too, may join in the Apocalyptic prayer — "Even so, come, Lord Jesus."

Sovereignty and Sufficiency

Studies in Habakkuk

By MRS. F. JOHN SCROGGIE
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I. THE BURDEN (Chap. 1). This book, though short, speaks to us today in vivid language of the reality of God's dealing with nations who deliberately refuse to submit to His sovereignty.

Habakkuk, of whom nothing is known beyond the fact that he was a prophet in Judah, whose parentage, birthplace and era are unrecorded, has a significant name which means "love's embrace," so that we may draw comfort from the fact that though unknown and insignificant, we may be enfolded in the embrace of Divine love.

The book begins with a burden but ends with the prophet's sweet and perfect trust in the LORD God, whatever may be the circumstances (Chap. 3:17-19).

(Verses 1-4) The sins of his people stand out in the burden (3-4) and compel Habakkuk to cry unto his God, but seemingly there is no reply (2).

(5-11) The Assyrian Empire would be used by God for the chastisement of His people, because they had not repented and turned to Him. He therefore would afflict that people, and now, the Chaldeans, that "bitter and hasty, that terrible and dreadful nation," which hitherto had never attacked Judah, was to fall upon the children of Israel. The fulfillment is recorded in II Chronicles 36:6.

Three times the prophet asks definite questions of Jehovah (v. 2): "How long?" (v. 3) "Why?" (v. 13) "Wherefore?" The sins of his people and the seeming silence of God weigh heavily upon him. How descriptive is his summing up of the cruelty and thoroughness of the enemy (14-16).

There is much in the book of Habakkuk which finds a parallel in what is happening in the world today! We may gather help and encouragement by a prayerful study of the book. How clearly shown is Habakkuk's perplexity in view of the sins of Israel and the silence of God (1-4).

All around, the prophet saw violence, iniquity, grievance, spoiling, strife, contention, flagrant miscarriage of justice and might triumphing over right! In verse 15 there is a graphic description of the thoroughness of the enemy, "angle, net, and drag," whilst the perpetrators of these atrocities were gloating over their shameless cruelty and unrestricted power.

The prophet is deeply concerned because he sees all this, and yet there is a seemingly silent God. It was the "seeming" silence of God which constituted the Prophet's Burden.

This was expressed in three agonizing questions —

First, in verse 2. "O Lord how long shall I cry, and thou wilt not hear?"

Second, in verse 3. "Why dost thou show me iniquity, and cause me to behold grievance?"

Third, in verse 13. "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?"

This threefold cry was neither the cry of unbelief nor of impatience, but the natural inquiry of a trusting soul to an all-wise, all-loving and Almighty God, in the midst of circumstances which he could not understand, and from which there was no apparent escape.

Indeed the "burden" is really a song, for so the word is translated elsewhere, but it is a song in the minor key which, before we reach the last chapter, rises to a crescendo in the major key.

In Isaiah 48:10, we get a partial answer — "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction."

God often in the Old Testament times used heathen nations to bring forth humility in His wayward, chosen people.

Only once is it recorded, during the time of His greatest agony, that our Lord used the interrogative "Why" — "My God, my God, why hast thou forsaken me?"

Perhaps some of us are now crying to God like that, in this international strife and cruel persecution, which is almost without parallel in the history of nations.

II. THE VISION (Chap. 2). The prophet bowed down beneath the heavy burden of grief and suffering gets away to the secret place of prayer and vision. In the previous chapter he has been looking upon the situation from the earthly standpoint, but now he looks down upon earth's woes from under the shadow of the Watchtower, the place of vision (vs. 1). To the watching prophet comes the experience of the "vision" (vss. 2-20).

Three movements are clearly seen:

I. God's infinite justice and judgment in relation to the evil ways of His people (vs. 4). "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith."

II. The future purpose of God (vs. 14). "For the earth shall be filled with the knowledge of the glory of the LORD, as the waters cover the sea."

III. God's unchallenged sovereignty (vs. 20). "But the LORD is in his holy temple; let all the earth keep silence before him."

Here are seen the Divine Principle, Purpose and Power, for God is really not silent but actively interested in all man's affairs.

He sees, hears, knows and cares, through all the seeming chaos, and He is working out His eternal plans.

I. THE DIVINE PRINCIPLE (vs. 4). As Habakkuk sees earth's sorrows in the light of the Vision, God's infinite justice is first revealed (vs. 4); then a fivefold Woe is pronounced:

(1) Vss. 6-8: Undeclared War. (2) Vss. 9-11: Dishonest Gains. (3) Vss. 12-16: Utter disregard for a nation's right. (4) Vss. 14-18: Bribery. (5) Vs. 19: Idolatry.

Because the LORD is *just*, evil will not go unpunished, though it be permitted for a time —

"Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure."

Vs. 4a: "Behold, his soul which is lifted up is not upright in him." The presumptuous soul which is not upright must die; that is true alike of Jew and Chaldean. Sin carries its own punishment with it.

Vs. 4b: "But the just shall live by his faith." This is also true of Jew and Chaldean.

The Principle of Righteousness *announced* to the prophet (verses 2-4).

The Principle of Righteousness *applied* to the Chaldeans (verses 5, 13, 15, 19).

The Chaldeans would perish (which they did seventy years later), not because they were Chaldeans, but because they were not upright, and if Judah was perpetuated, it would not be because she was Judah, but because she repented and was spared; the Chaldeans never repented, and so they perished.

A "woe" is an interjection of *warning* and *suffering* to come.

II. THE DIVINE PURPOSE (vs. 14). The Future Purpose of God.

This revelation awaits the Return of the LORD in Glory. It is *after* the Vision is fulfilled that "the knowledge of the glory of the LORD" shall be known.

In the meantime "the just shall live by his faith."

III. THE DIVINE POWER (vs. 20). "But the LORD is in his holy temple: let all the earth keep silence before him." God's Unchallenged Sovereignty and Righteousness are revealed, for God reigns over the destinies of men in Sovereign Justice and Holiness.

This is the *ultimate purpose* of God. Sin shall be judged and put away.

Note that three things are required of him who gets the "Vision"—

A. He must pass it on to others (vs. 2).
B. He must have patience (vs. 3).
C. He must have faith (vs. 4).

III. THE SONG (Chap. 3). Notice the effect the "Vision" had upon Habakkuk!

I. FEAR (vss. 2-16) II. FAITH (vss. 18-19)

Habakkuk, looking away from earthly circumstances to the light of the Heavenly Vision, reviews God's gracious dealings in the past (vss. 3-15). What a record! And (in vs. 2) he says, "When I heard

I was afraid," (so also vs. 16), "I trembled in myself," but (in vs. 17) he again looks through to the glory just beyond, and with a note of triumph in his voice, he says, "*Although*"— with all that that may mean today! It might mean for his day: no fruit, no harvest, no meat, and no cattle. What an outlook! In spite of this, his song is raised (in vs. 18): "*Yet* I will rejoice [literally, exult or rejoice in triumph] in the LORD, I will joy in the God of my salvation." And, as the heavenly music rings in his heart, he goes forward in the strength of his LORD God, who "makes his feet like hind's feet" (vs. 19) with their swiftness to make the *Vision* known.

What is the abiding lesson for us today?

I. In spite of our "fears," and there are many, we, too, may have an "*although*" in our life, and experience God's "*yet*."

The present may mean for us blight, barrenness, pestilence and famine. "*Yet*" I find occasion to rejoice in the LORD for:

II. "Faith" sees the invisible and realizes —

(1) What He, in the past, has done for me.
(2) What He is to me now.
(3) What He has promised for the future.

The LORD God Omnipotent reigneth; so do not dwell on earth's sorrows but look through them to God. (Cf. II Corinthians 4:8-18.)

From where are you watching the unfolding of God's plan? — the Watchtower, or Earth's place of humbling?

"Where there is no vision, the people perish" (Proverbs 29:18).

Christ and Christianity

By ROBERT LEE STUART
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"That I may know him, and the power of his resurrection, and the fellowship of his sufferings" (PHILIPPIANS 3:10).

Along with this great text I want to quote from some of the great authorities of the world, that we may have something of a picture of the personality of this One around whom my text centers.

"The heart is commonly reached, not through the reason, but through the imagination; by means of direct impressions; by the testimony of facts and events; by history and description. Persons influence us, voices melt us, looks subdue us, deeds inflame us" (Newman).

"God's very presence — not merely the print of His foot or the signature of His hand — is on every side. The universe is a vast whispering gallery, and the inner ear catches messages of which the outward senses know nothing."

"Faith has its difficulties but unbelief has more."

"Christ who being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand empires off their hinges, turned the stream of centuries out of its channel and still governs the ages" (Richter).

"The historical fact of Christ, interpreted by faith, is the central secret of the New Testament. It is a great new act of God, which constitutes a new world" (Cairns, *Christianity and the Modern World*).

"The three short years of Christ's active life have done more to regenerate and soften mankind than all the disquisition of philosophers and all the exhortations of moralists" (Lecky, *History of Morality*).

"It is no use to say that Christ, as exhibited in the Gospels, is not historical. Who among His disciples or amongst their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; and certainly not St. Paul, whose idiosyncrasies were totally of a different sort" (John Stuart Mill, *Three Essays on Religion*).

"Suppose that Plato or Newton never lived, that their story is a lie. But who did their works and thought their thoughts? It takes a Newton to forge a Newton. What man could have fabricated Jesus? None but Jesus" (Parker).

A few weeks before Bruce Barton's book, *The Man Nobody Knows*, came out, I said to my people that Jesus Christ is the mountain peak of the personalities of all the centuries, and that the Jews saw in Him

the greatest character of all their past history. As they looked back into their history and saw certain personalities towering above everyone else, they said this one or that one had come back in the person of Jesus. No matter how great the character was, and how much hero-worship had centered around him, they were willing to admit that Jesus was greater than any one or all of these characters.

Jesus *was* the great executive and tremendous personality that Mr. Barton declared Him to be. He was the manifestation of God declaring the love of God the Father. His words overleap the boundaries of time, and have in them the vibrations of eternity. *Anything* you can find in the world of today or yesterday, when compared with the Christ, looks like a sand hill which has been torn down by a child at the foot of Mount Rainier. He is, without doubt, the mountain peak of *all* personalities of *all* the centuries; and He is *more* than that, because He is the Only Begotten of the Father. How His words grip us! All human sorrows hide in His wounds! All human self-denials hang on His cross!

In the confused atmosphere of Modernism, Humanism, Materialism and Skepticism, the personality of Christ may be covered and concealed by the fogs of unbelief. But, nevertheless, He lives and can answer the cry of the human soul today.

Someone at the base of Pikes Peak might argue that it is not there because it is covered by a fog. Nevertheless, I know it is there, for I have been up there in a snow storm when you could have Christmas time on the twentieth of August. I know Pike's Peak is there, even when hidden by fog or snow, and I want to declare to you that, just as surely, even in the midst of the storm today, Jesus is *here* and ready to answer the cry of the human heart.

Given the fact of Christianity and the Christ, you need *nothing* more to prove the resurrection. The very logic of the changed calendar by 525 A.D. shows that his magic name has stolen into the imagination of the world until every record of these many years declares Christ, because each record bears, "in the year of our Lord."

"That I May Know Him"

Is it possible for me to know this matchless personality of the centuries? this One who stands out like a mountain peak of the eternities? Yet with all His power and glory, you can listen to Him as He calls the children to Him, as He restores to the blind their sight, as He cleanses the leper and meets the needs of humanity anywhere and everywhere. He was not like many of the supposedly great men of our day who never have time to grant an interview. Whether it was a little child, a perplexed father, or a grief-stricken mother, Jesus was never too busy to answer the cry of the troubled heart. He was always willing to reveal Himself.

Kingsley once questioned Turner as to his sources of inspiration for his masterpiece of color and arrangement in "The Storm at Sea." "I painted it," replied Turner, "under the stimulus of a personal experience. I was, at my own desire, lashed to the mast of a ship

in a gale off the coast of Holland, that I might study the incident in detail."

We, too, may test out Jesus in the midst of the storm. He is not afraid to be tried out on the anvil of life. He is perfectly willing for you to take Him into the most severe test of life, that He may show what He can do for you. Even when His friends were holding Him out, He came in through closed doors and showed them His hands and feet, saying unto them, "Peace be unto you." He was perfectly willing to reveal Himself, wanting, even with Thomas, to be scientific, that he might see for himself the nail prints and thrust his hand into the wounded side.

The great Phillips Brooks, one of the greatest preachers America has ever had, declared that he could not live without knowing Christ. Even though he had wonderful parents, he could not take Christ second-handed. He made this significant statement: "Some men are content with knowing the facts, but others must get what the facts stand for and have the experience. Some folks are satisfied with information, but others want the experience. I think all who want to know Him may know Him. But if you are satisfied to take it second-handed, that is your responsibility. If you are willing to take it because your father or mother had religion, just upon what they say and follow, a certain form without any experience, that is your responsibility."

So, whether it is the great Brooks as a young man, or a young woman who kneels at the altar and looks up into the face of the preacher and declares that she knows her church work, and that she is a member of a parsonage family but wants to know Christ personally, it is blessed to see this Christ reveal Himself to us today. At a Youth Conference, the outstanding senior in her high school class, and the pastor's daughter, went down to the altar to help her friend find Christ. However, she found herself helpless, and turned to one of the workers and told her that she was trying to help her chum find something that she realized she didn't have herself. She began seeking God's help for her own needs, and the victory came.

There is no question but that Christ *can* speak to the human heart today, and witness to the fact that we can really know Him.

"That I May Know the Power of His Resurrection"

It is striking to see how many times the fact of the resurrection is referred to in the writings of the New Testament. In fact, you could call it the central theme of the New Testament. And I am fearful, these days, that we are not emphasizing this note in our ministry as we should, for Paul declared that the same mighty power that was manifested in the resurrection of Christ is to be manifested in the hearts of believers today.

Paul wanted to know the power of His resurrection, and there isn't any question, Beloved, but that we need to know the presence and power of Christ going through our being. Whether it is forgiveness, cleansing of the heart, or enduement of the Holy Spirit,

it is all made real to us through this blessed power of the resurrection, and you can have this infinite power surging through *your* being today. There is no doubt but that we are going to need this glorious power in our lives today if we are to witness for Christ and do the work He wants us to do.

I had a letter a few years ago from a Japanese evangelist who wrote of his blessed experience in discovering the power of Christ, and how, through the coming of the Holy Spirit, he had been given the secret that unlocked to him the Holy Scriptures.

He was later invited to speak before the Imperial University of Japan. Great throngs of the choicest young men of the empire listened to his messages. They had asked him to speak to them on eschatology; they wanted to know about the end of the world, and the coming of Christ. For eight days this gentleman spoke to these young men on the signs of the times and the plans God had for the redemption of the world. He saw young men by the score kneel at the altar and find Christ, declaring they were not only going to tell the good news to their Japanese fellow-citizens, but they were going into the continent with their new-found joy. He told me he had felt the power of the resurrection flowing through his very being.

May God grant us today the privilege of so submitting and committing our lives to Him that we, too, may feel this power surging through our beings. As a result of this, our burdens will be lifted, fears will be driven away, and confidence and victory will come into our lives.

"That I May Know the Fellowship of His Sufferings"

The third section of my text is, "That I may know the fellowship of his sufferings." I have no difficulty in falling in line with Paul's first desire, for I want to know Him, and to know Him better every day. I also want to feel the power of His glorious resurrection going through my very being.

I remember one morning as I was going through the Rockies, trying to get a little vacation, that I was tired and weary with the burden of work left behind. These duties were so pressing I could not forget them, even in the midst of the beauty of the Rockies. The grade was very steep, the train began to slow down, and finally stalled. I saw the conductor scotch the wheels with stones. I had seen this many times with a wagon in the mountains of Virginia, but never before had I seen the wheels of a train scotched. As I stood by and watched the whole situation, I kept hearing our engine whistle, and after a while I heard the whistle of another engine. Soon a great locomotive came gliding down the track to where our engine was stalled. When the signal was given, together they pulled our train to the top of the world. As I sat there I could not keep back the tears, for some way I got a lesson of how God, with His glorious power, can come into the human heart and life, and when loads are too heavy, He can and will carry them, and will always pull us over the hill.

Perfect peace came into my heart and my burden was gone, leaving me with victory. He helped me to rejoice in this glorious power, and I want that power without question. But when it comes to the third section of my text, "that I may know the fellowship of his sufferings," I am not so sure but that I draw back. The fact is, I am about to describe the sufferings of Christ. I know when He started down the Jericho road to the crucifixion, a storm took place in His life that cannot be described. I even draw back in fear. I could only stand by there at the Last Supper, and listen to Him in the garden. It goes beyond me when I hear His prayer and see something of the anguish of His soul when His head drops and an angel comes and strengthens Him. It is beyond me! I can stand by in reverence as I watch Him go up the hill, and see Him fall under His own cross, and hear His final words as He gives His life to conquer sin, thus revealing His Father's love to us. But when it comes to the description of the sufferings of Christ, it is beyond me. Paul wanted to know something of the "fellowship of his sufferings."

I feel more and more that we are very near the time when it is going to cost — and cost tremendously — to be true to Christ, for it seems that the very powers of darkness are preparing to spread a mist over the message of Christ. May God give us grace and courage to prepare for the "fellowship of his sufferings."

I should like to give you an illustration out of my own pastoral life. I refer to Mr. T. H. Maytag. During his last days, one of his doctors, a Christian gentleman, said, "He must know something of the sufferings of Christ." I was his pastor for nearly sixteen years, and knew of his love and faithfulness to the church. He never missed the prayer meeting or the Sunday services. He was the type of man a pastor likes to have in his church. When the pastor would grow weary under the heavy load, Mr. Maytag would give him a check and insist that he take a vacation. He had every honor in the Methodist Church, and was twice sent to General Conference. He gave liberally, putting thousands of dollars into the missionary work of the church. He was on the hospital board of the Methodist Church, helped in the Salvation Army, was interested in the Y. M. C. A. and was an outstanding Christian layman from every angle.

One day as he was on his way to Conference, his big Cadillac started rolling, and he was fatally injured, receiving internal injuries and three broken vertebrae in his back. I had been transferred from his church, but he called for me to come. Walking into his hospital room soon after the accident, he said to me, "I am ready to go, but would like to stay. For three days I have been kept alive by the Grace of God." There did not seem to be much hope that he could recover; however, he responded, seemingly, to the blood transfusions, and it looked as though he might live.

The next morning when I went back to his hospital room, I doubt if I have ever seen anyone suffer as he did then. He was literally writhing in pain. We prayed together, and I gave him some of the

great promises of the Book. Then he sang some of the blessed songs of the faith, most of them centering around Christ and His suffering on the cross, and the blessed redemption of our Lord. After a while, suffering became intense. He started to quote the Twenty-third Psalm, and continued until he had quoted every word. As he came to "Yea, though I walk through the valley of the shadow of death," it seemed that he was in that very place. At times his heart would seem to cease, never to beat again.

When he had finished the Twenty-third Psalm, he started praying, and never have I heard such praying. He told Jesus that unless the suffering ceased, he would have to come, that he could not bear it another moment. As he prayed, all of a sudden his face lighted up just as though you had turned a great arc light suddenly upon him, and he began to say, "Halleluiah! Praise the Lord! Glory to God!" Soon he turned to me, and addressing me by name said, "Are you conscious of the presence of God?" I want to declare to you that my own life was conscious of the glorious presence of the Infinite God who was standing by and comforting His suffering servant.

There isn't any question in my mind but that you may "know him in the power of his resurrection, and the fellowship of his sufferings." Just as He was consciously present in the room of my good friend, Mr. Maytag, he will be with you every step of the way. No matter how intense the suffering, He will be there to manifest His presence and power in your life.

Let every one of us pledge God that we will do our best to follow out all three of these ambitions of Paul, and whatever the cost is in times like these, we will let the world know that "Christ and Christianity" *can* and *will* meet every need of the human heart.

Golden Vessels

By MRS. RUTH O. STULL
Former Missionary under the Christian and Missionary Alliance

The beauty of color and the attraction of gold take our attention, as we look into the Tabernacle in the story told in the twenty-fifth chapter of Exodus. The loveliness of blue and purple and scarlet and white is in the curtains. Looking at it, I think of a huge bed of petunias. The pure gold, overlaying and inlaying the vessels, speaks an important message. Magnificent is all of it. Done at the direct order of God.

Today He dwells in an invisible church. I believe He desires this dwelling to be as beautiful — all glorious within. Perhaps God sees in us a likeness to the golden vessels that furnished the Old Testament place of His presence. We shall look at those vessels and discover something of their use.

I. *The Ark* (Exod. 25:10-16).

This ark, overlaid and inlaid with pure gold, had in it the testimony of the living God. The testimony was put into it. Our lives, like the ark, should have the testimony of God put into them. Our hearts and our minds should be filled with the testimony of God. How good in the black-out hour to have the memory of promises and sure statements from the unfailing Word of God!

The covering of the ark could be lifted at any time and the testimony in it could be found. Our lives are often opened. Again and again every day the covering is lifted. Sometimes kindly, and often with less consideration. If we are filled with the testimony of the living God, then all who touch our lives will discover something of the wonderful truth of God.

Not only does it help others when our lives are filled with the knowledge of God, but we are helped by others whose lives are so filled. The glorious helpfulness of another's full heart came to me one night on a dark jungle trail in South America. We were crossing the Andean mountain ranges from the west to the east, and the trail had been exceedingly hard that day. A place in the path had been repaired with a sticky clay that would not permit the mules to get their feet out without falling. Saddle bands had been broken and near tragic consequences had resulted. Hours had been lost and the end of the day's trail, which must be reached before camp can be made, lay two hours into the darkness. How awfully dark the night was. No moon. A high mountain wall towered to the right, and a sheer drop into a seemingly bottomless gorge was on the

left. There was no use to try to guide my mount. I simply left the reign loose over his neck and let him take his own way. A stone would roll from under his feet, and it would go immediately over the edge of the cliff. It was a nerve-stretching experience. Throughout the day we had sung and laughed and held conversation between the two of us. But now song did not come and there seemed nothing to say. But back over his shoulder, my husband threw me promises from the wealth of them in his heart. How good the Word of God was! He did not preach to me — did not tell me to be brave, or to hold out a little longer. He simply quoted the Word of God. How strong and sure it was. How it helped. The end of the dark trail was reached in safety and in a state of mind that was maintained in peace, because that heart up there ahead, like the ark, had in it the testimony of the living God.

The world today, near and far, will know God, in accordance with the measure in which we as His arks, receive the testimony, and give it out from our lives. We should perfectly illustrate the ark of Old Testament times.

II. *Golden Candlesticks* (Exod. 25:31-40).

If you feel you could not be so important a vessel as the ark, you might find it possible to be as the golden candlestick. The candlestick held up a clear, gleaming, well-attended light. So should we shine. You have nothing with which to shine? Of course not. The light of the candlestick has been caught from Christ, who is the Light of the world. The maintaining of the steady gleam is accomplished in the flowing of the oil from the shaft. When we are branches of that shaft, there is no question about our shining. He, in us, gives His own light, through us, to the world that otherwise would be very dark.

The candlestick may appeal to you, for you see it placed on some high pedestal. Some candlesticks will be placed there, but yours may be put under the cellar steps. That does not seem so good. But that is a dark place and God may be needing light right there. Perhaps you say, "That is just where I have been kept year after year." All right, gold will not be hurt down there in that unpleasant place, and the darker the spot, the brighter the flame. Just shine, even if the Lord of the house never brings you upstairs. As long as His hands come from time to time and touch you; as long as His oil continues to flow through you, it is good to be a candlestick anywhere.

III. *Golden Bowls* (Exod. 25:29).

If you have trembled at the thought of not being fully as the ark or the candlestick, perhaps you can qualify as a bowl. Oh, to hold oil for the light, or incense, or refreshment! Could you just be a bowl, there on the shelf, where the hand of your Lord may reach you at any hour and use you to give whatever He wants to give to anyone? If He reached for you just now, would He find you clean

and meet for His use? (II Timothy 2; 20, 21). Vessels of gold, sanctified, and meet for the Master's use. What a privilege!

Did you ever in a spirit of hospitality, invite the group to come on in with you. Then you hurry to your kitchen. Perhaps you would fry those acceptable hamburgers for sandwiches for them. But as you reach for the frying pan, you remember or at least discover, that it was not washed after the evening meal. By the time you wash it, and perhaps use the chore-boy on it, time has gone, and so has some of your gayety. The edge has been taken off the happy affair in the delay and inconvenience. Perhaps many times the Master of the great house has reached for your life, wanting to give something to someone, but He found the marks of other usage there. Before He could use you, you would have to be taken to the fount and cleansed. Perhaps much time would have to be spent on you before He would find you meet for His use. Some careless speech had left a mark. Some wrong attitude left an evidence. An unseemly companionship had spoiled you for your Lord's use. Let us be bowls, emptied of self, cleansed from anything that would defile and constantly within His reach. How many precious opportunities of usefulness are missed when bowls are not ready for His use.

You might offer yourself as a ready bowl, if it were to be held to the lips of a king, but perhaps your Lord wants to hold you down to that impossible life. We shall not choose when we shall be used, nor to whom we shall be offered. The Lord of the great house shall determine.

IV. *Golden Vessels to Adorn the House of the Lord.*

In the Temple there were countless adornments of gold. They had no use, except to make beautiful. I think we as Christians should live lives that will adorn the house of the Lord. I believe God's children should be so Christianly beautiful and so beautifully Christian that they will literally adorn the invisible house of the Lord, so that sinners passing by will be attracted by the sheer loveliness and come in to see more clearly. When you visit a beautiful cathedral, note the people who come in. Many who do not love the One whose house it is, enter. There are those who would take His Name in vain. But they love the beauty of it, and will sit there because of the loveliness. If we can bring the lost to sit awhile where Jesus is, He will win them to Himself.

A tiny golden vessel on the mantle piece in a guest room where I was entertained, sent out from it the fragrance of rose petals and spice, and made the room richly scented; a golden vase on a small table in the receiving room of a home where I entered held garden flowers — not really useful, either of them. But they held fragrance and beauty. Our lives, like golden vessels, may hold the sweetness and flowering grace of Christ to bless the world about us.

V. *How Golden Vessels are Made.*

The way of making golden vessels might rob you of offering yourself to God. Proverbs tells us, "The fining pot is for silver and

the furnace for gold." These vessels must be made in the furnace. Fire needs be applied.

There are other vessels in the House of the Lord and they are useful. I Kings 7:45 explains that there are pots and shovels made of brass. Pots and shovels are important, but do not hold yourself back to fill this position, for there will always be plenty of Christians who will not endure the fire that is necessary to make them golden vessels and they will bountifully fill the requirement for pots and shovels.

Maybe your Lord has been working over you, making you a vessel of gold. If that is true, perhaps you have only thought that you were being hurt. Maybe, that you were being persecuted — that almost too heavy a cross has been placed upon your heart. You have been walled in by high and confining walls of circumstances. One treasure after another has been taken from your possession. The fingers of your affection have been loosened from one love after another. Things you have thought were yours to keep have been taken beyond your control. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (I Peter 4:12). This may be the refining fire God is using to make of you a vessel of gold.

You may be searching your life and finding so much of dross, failure and uselessness that you arrive at the conclusion that there is no gold in you. It was thought of a certain man that there was no good in him, and when Ananias was told by the Lord to go and put his hand on Paul that he might receive his sight, the good man Ananias objected on the ground of Saul's unworthiness, his worthlessness, his badness. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and king." Saul was ungodly. He was educated, but was using his learning to the destruction of Christians. He was an intellectual power, but a menace to the public. But — he was chosen to be a vessel for the Lord. He underwent the fire of blindness. How terribly troubled we would be if blindness should grip us. But at the Lord's command, Ananias prayed over Saul and "he was filled with the Holy Ghost. And straightway he preached Christ in the synagogue. But all that heard him were amazed and said, Is not this he that destroyed them which called on this name in Jerusalem and came hither for that intent that he might bring them bound unto the chief priests? And Saul increased the more in strength."

You may have been wasting your strength, money, intelligence and other powers. Mention it not. Let the Lord of the great house have you just as you are and permit Him to reduce you until only the pure gold remains, and then permit Him to make the gold into a vessel fit and meet for the Master's use. You must not try to destroy the useless materials of your life and separate the gold. You might throw away the gold, mistaking it for lesser worth. Let

Christ have you just exactly as you are now, and permit Him to find the gold and use it.

The gold used for the making of the golden vessels of Old Testament days was obtained when such things as were found offered by the people, were accepted and reduced for the purpose — rings, ornaments, just anything offered by the people, and from that strange array the gold was refined and used. Let God have you just as you are, and let Him refine, and that which is gold will be made into a vessel for Himself. You now say that it will be a very small vessel indeed. Perhaps so. But tiny golden things are valuable.

Do offer yourself to be as the golden ark — a place where the living testimony of God may be found by anyone looking into your life. Be as the golden candlestick, holding up a clear, gleaming light in the dark place — a golden bowl to be filled by the Lord and offered to the needy of earth — an adornment for the house of the Lord.

You have so wanted to be used for the Lord's glory? Be a golden vessel in the House of the Lord.

Revelation Seven

By MRS. JANE TARWATER
Teacher on Prophecy

Sinners have no difficulty in the matter of unanswered prayer for the very obvious reason that they do not pray. But Christians, like Habakkuk of old, have many perplexing questions. One of the most annoying and heart-rending is this: "Will a loving Heavenly Father allow the poor heathen to perish?"

The Prophet-Apostle John from the isle that is called Patmos answers distinctly: "No, He will not." For God "will have all men to be saved, and to come unto the knowledge of the truth" (I Tim. 2:4). Then how shall this great task be accomplished?

If the Lord Jesus delays His Coming for another hundred years; if wars cease; if the languid Church of Christ suddenly reverts to apostolic fervor and zeal; if young people by the thousands train and offer themselves for missionary endeavor; if Christians become self-sacrificing and pour millions of dollars into evangelistic work — the world may be evangelized. But the distressing part of the program then would be the realization of the fact that a new set of heathen had just reached the age of accountability and it would all be to do over again!

If the Coming of the Lord Jesus to this weary earth to set up His kingdom depends upon world evangelization, He will never return. If His Coming had been contingent upon world evangelization, He should have appeared at the close of the Apostolic Age, for they, more nearly than any others, evangelized the known world in their generation.

Charles E. Cowman evangelized Japan, paid for his faithfulness with his life and will wear the martyr's crown. But today Japan has closed her doors officially to the Gospel, and multitudes of Japanese will grow to manhood and womanhood without having heard that Jesus Christ came into the world and gave Himself a ransom for them. Various countries are closed to Christian missionaries, and many more are held fast within Rome's grasp.

What shall we say to these things? Jesus answers: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations and then shall *the end* come." Notice, He does not say "then will I come to rapture the Church," but, "then shall the end [of Gentile dominion] come."

The Apostle John tells us how this world-wide evangelization shall be accomplished, by whom, and when.

Most students of prophecy are agreed that the blood-bought body of Jesus Christ will be raptured before the apocalyptic judgments

fall upon a God-defying, Christ-rejecting world. Rebels against God and Christ, and the heathen, together with many poor, blind children of Israel, will be left on the earth. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" (Rom. 10:14, 15).

The seventh chapter of Revelation is thought by many to be most difficult. Some think it gives the exact number of Christians saved from among the twelve tribes of Israel. Does it not seem a bit strange that the number from each tribe would be identical? One might as well claim that eventually the saved from twelve states of America will be the same. Who comprise that vast multitude, for which John cannot account, standing around the throne, to whom God Himself is ministering so tenderly? No man could number this great army of redeemed souls. Moreover, they are not confined to any one race of people, for John says they have come "out of every nation and of all tribes and peoples and tongues." This bespeaks only one thing — a world-wide missionary endeavor and that, eminently successful.

If this great company had comprised the Bride of Christ, John surely would have known who they were. He also would have been in that body. But John confesses to one of the elders that he does not have the faintest idea who they are, and merely adds, "My lord, thou knowest."

Let us go a step further. These people have been hungry — very hungry. Have you? You certainly don't look as though you have missed a meal in your whole lives. These people have been thirsty. Oh, how they have suffered for lack of food and drinking water! Have you known real thirst? These people have been seared by a scorching sun. Have you? These people have been bathed in tears, and now God is wiping away all tears from their eyes. How they have wept, and sorrowed, and travailed in pain! But they have washed their robes in the Blood of the Lamb and have come out of the Great Tribulation!

But, someone objects, "Do we not all have tribulation?" Yes, it is our heritage: "In the world ye have tribulation," declared our Lord. However, there is a period of unparalleled trouble spoken of by Daniel the prophet (Dan. 12:1-3); Isaiah (chap. 24); Joel (chap. 3); and even by our Lord Himself (Matt. 24:21, 22), which is called "the time of Jacob's trouble" Jer. 30:7; also Romans 11:25, 26).

But how did this great company of redeemed ones hear of the Lamb of God, and when did they wash their robes and make them white in His precious blood?

This chapter is the first of the parenthetical portions of the Revelation. These parentheses occur in the Apocalypse as they do in a sentence. They do not change the structure of the book, but give additional information.

Before the judgments begin to be poured out upon the earth, God looks down in pity and compassion, for He is a God slow to anger and abundant in loving kindness and tender mercy, and sees millions of poor human beings as sheep without a shepherd. He knows the Bride of Christ did not complete her task; He knows the leaders of many nations shut their doors to the Gospel. His heart breaks and, in effect, He says: "Hold back the winds of judgment and let them not hurt even the trees until some provision has been made for the evangelization of those left upon the earth." This is not a second chance. The erroneous doctrine of a second chance declares there will be an opportunity to be saved after death. But these people have not died. The Church has been caught away, but the masses have gone on with their affairs totally ignorant of what has taken place.

Don't make the mistake of thinking all the heathen are in Japan, China, India, Africa, etc. America is also heathen. Someone has said that if the rapture of the true Church should occur some Sunday morning, even whole congregations would be undisturbed! Personally, I would rather take my chances with the prisoners in our state penitentiaries than with the social gospel preachers of the United States of America! Multitudes, multitudes in the valley of decision! Who is to preach to the unevangelized masses? The Church is gone!

At the beginning of this age of grace there was a certain Israelite, a Pharisee of the Pharisees, of the tribe of Benjamin, on his way to Damascus with letters to the high priest that if he found any of the Way in that city, he might bring them bound unto Jerusalem. Suddenly under the blaze of an oriental sun at noonday, a light shone out of heaven and a voice said: "Saul, Saul, why persecutest thou me?" Then cried the unbelieving Israelite: "Who art thou, Lord?" And the answer was heard: "I am Jesus whom thou persecutest, but arise, and go into the city, and it shall be told thee what thou must do." It all occurred in less time than it takes to tell it, but that miraculously converted Israelite became the greatest missionary this world has ever known.

At the close of the age, after the Church of Christ has been called out and is safely at home with her Lord, there will be one hundred and forty-four thousand Israelites on the highways of the world — the Damascus highway, the road to Mandalay, the Lincoln Highway and the King's highway. Suddenly they will hear a voice from heaven saying: "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads!" As a result of this "sealing" John says: "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

These miraculously and suddenly converted children of Israel have preached the Gospel throughout the whole world during the

Great Tribulation. Both they and their converts must pay for their salvation with their lives, because they must reject the mark of earth's last great dictator, the Beast, the Antichrist, and without his economic, political and religious mark they can neither buy nor sell.

If one Israelite named Saul of Tarsus, afterward called Paul, turned the world upside down with his preaching, what will one hundred and forty-four thousand do?

Beloved, those prayers of yours for China's unreached millions will be answered. Keep on praying! The revival is coming! It may not come in the old accustomed channels, and you may not now see a cloud the size of a man's hand, but keep on praying and the showers of world blessing will fall. Your reward is sure and eternal in the heavens. Also, don't fail to speak about the Lamb of God that taketh away the sin of the world to that merchant down the street who is a member of the nation of the "weary foot," for, "Salvation is of the Jews," said our Lord. He may not accept salvation now, but he may be one of the one hundred and forty-four thousand evangelists, even as Saul heard the witness of Stephen but believed it not until he was apprehended from on high.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Peter 3:9). "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall *the end* come."

And now to sum up our study of Revelation Seven. For a period of seven years, known as the Great Tribulation, after the Church is raptured and before the age of righteousness (the millennium) dawns, one hundred and forty-four converted Israelites will preach to men of every tongue and tribe and nation. They will tell the old, old story, "saved by grace." Multitudes will wash their sin-stained souls in the blood of the Lamb and will "come out of the great tribulation." What a wonderful Saviour! Amazing grace! Hallelujah! Amen!

To the Broken

By ERNEST A. TIPPETT
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I want to speak to you for a while on the subject, "To The Broken." I would turn to the sixty-first chapter of Isaiah, the first verse: *"The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."* I think that we can turn to the Lord Jesus Christ Himself for the best exposition for this Scripture, because we find that the Lord read these very words in the synagogue at Nazareth. Perhaps it was the lesson for the day, and He applied it entirely to Himself when He said in Luke 4:21: "This day is this scripture fulfilled in your ears." The gracious words that proceeded out of the mouth of the Lord Jesus in this text were admired by those who heard. As Isaiah was authorized to proclaim liberty to the Jews, so Christ was sent to publish a more joyful jubilee to a lost world.

Let us see how He was fitted and qualified for the work to which He was commissioned. He said, "The Spirit of the Lord God is upon me." He had a consciousness of the Spirit upon Him. The prophets had the spirit moving them at times, instructing and teaching them what to say, but Christ had the Spirit upon Him always, the Spirit of counsel and courage. The Lord had also the Spirit of power, and we read in John 20:22 that He gave this same power to His disciples. This Spirit which was upon Him, He passed on to those whom He sent to proclaim the same good tidings that He was sent to proclaim; He has given to us the same power to go forth in His Name to serve in the power of His Spirit.

Let us notice how He was appointed and ordained to this work. He said, "The Spirit is upon me, because the Lord hath anointed me." He gave Him His Spirit, and as the kings of old were anointed for service, so Christ was anointed with the oil of gladness above His fellows. God had sent Him. He did not come unsent. He had a commission from the Father. He gave Him a commandment, and we are satisfied to know that whatever Christ said, He had a warrant from heaven. His doctrine was not His own, but His who sent Him. We do not proclaim our own message, but we go with the message of Him who has sent us.

Now let us consider the work to which He was appointed. He was sent to be a preacher — to preach the Gospel, the good tidings, to the meek, the penitent, the humble, the poor — tidings of a

Redeemer, faithful sayings worthy of all acceptation. The poor are most commonly disposed to receive the Gospel, as we read in James 2:5 — God had chosen the poor of this world, rich in faith, to inherit the kingdom. Christ reaches to those who receive Him with meekness. The Word of God says, "Blessed are the meek."

Christ was also sent to be a healer, to heal the brokenhearted; and as bruised limbs are bound so that they may knit together and heal, so Christ was sent to bind up the brokenhearted because of sin, that they might be made whole. To those whose hearts are broken by sin, and who are humbled by guilt of sin, is furnished in the Gospel the healing balm necessary for broken bodies. Christ was sent to heal the broken — those who are broken in body, in spirit and in soul. How many people there are in the world today who are broken in body because of sin, that we might tell of One who came to heal the brokenhearted. The Lord was sent for that purpose, and He has given us that commission that we should go forth in His Name to tell them that there is deliverance if they but come to the Lord.

I can think of many individuals whom I have known who were broken in spirit, but there is one who was perhaps more broken than any other I have seen; he was truly broken. This young man had had probably the best things in life, had had a high school education, had been through college and had spent almost three years in a seminary, but something took hold of him, and he left the seminary. For nine months he went up and down the Eastern coast, and finally came to the Mission. As I talked with him, I could see that here was a young man who was truly broken in spirit. Although he had been to the seminary he had never known the Christ who had come to heal the brokenhearted, and as he yielded his heart to Christ what a wonderful change was wrought in his life.

I think of a man who was broken in body because of sin. Christ had come to deliver him from habits of life that had fastened great chains about him — chains that he was helpless to unloose. He came to Christ that day and received a Saviour who was able to heal a broken body. There are others who could tell of the fact that the Lord Jesus was sent to be a healer to those who are broken in heart. He was sent also to be a deliverer — a prophet to preach, a priest to heal and a king to issue proclamations of deliverance to those who are bound with sin. Christ was sent to be a comforter to comfort all who mourn and seek Him in their time of mourning, and He is there and ready to comfort all who mourn. Let us remember these few things as we have considered them, and let us remember that these things are all possible because of the One who sent the Son.

May we go forth in His Name to serve Him in a manner that is well-pleasing in His sight.

The Sweetness of Fundamentalism

By WILLIAM E. TROUP
Pastor, Goss Memorial Reformed Church, Akron, Ohio

"Now abideth fundamentalism, premillennialism, love, these three; but the greatest of these is love."

Fundamentalism is not *anti* but *inter*-denominational and has for its purpose the union, encouragement and inspiration of all Bible-believing Christians in witnessing for the Lord Jesus Christ and teaching His precious Word.

Many times in history enemies of the Church of God have arisen, and just as often the Lord has lifted up a standard against them.

Modernism is doubtless the greatest enemy that has raised its ugly head against the Christian Church. In the days of Tom Paine, Robert Voltaire and Robert Ingersoll, infidelity and atheism bombarded the Church from the outside; today modernism is inside our churches, colleges, and seminaries, suavely and diplomatically stealing these institutions from our very grasp. They have entered by the "wooden horse" method.

Fundamentalists, of both the ministry and laity, are banding together to destroy this enemy within the sacred gates and to preserve the pure preaching and teaching of "the faith once delivered to the saints."

AGREEING TO DIFFER

The fundamentalist has no quarrel with the modernist:

Except that the modernist desecrates the fundamentalist's Bible;

Except that he denies the divine conception and virgin birth of the Lord Jesus Christ;

Except that he denies that Jesus Christ is very God as well as very man;

Except that he denies the bodily resurrection of Him who said, "Destroy this temple, and in three days I will raise it up";

Except that he denies that salvation is through the shed blood of the Lord Jesus Christ rather than by character building;

Except that he denies that Jesus Christ is coming again for His saints and to set up His kingdom and reign upon the earth during the earth's Golden Age.

Aside from the above, there are many other minor and major differences.

I hold no brief for the fundamentalist except that he honors both the written Living Word and the Resurrected and Ascended Living Word of God and seeks always to exalt the Lord Jesus Christ in his message. I wish the exaltation of Jesus Christ by the fundamentalist

were always as sweet as the denial by the modernist. The world seems to prefer sweet modernism to sour, sarcastic, carping, contentious fundamentalism.

The Christian fundamentalist is divinely forbidden to hobnob with the modernit or to bid him God speed. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds" (II John 9-11). The modernist deserves our pity and prayers as well as our censure. While our heads cannot assent to his creeds, our hearts must not dissent to pray for his needs.

A university professor recently said, "I do not know if such a person as Jesus Christ ever lived; if He did, I hate Him; if He were here, I would spit in His face and I could wish that the flow of saliva would never cease." Brethren, pray for them who despitefully use our blessed Lord.

THE PARABLE OF THE COWBIRD

The cowbird never builds a nest. She waits until a bird of another species builds her home and lays one or more eggs; then she, without invitation, lays an egg or two among the other eggs. She never sits upon the nest but allows the owner of the nest to have that privilege. When the birdlings are hatched, she does not concern herself about feeding them but leaves that responsibility with the mother of the other fledglings. Her babies are greedier than their cousins, grab more of the food that the mother bird brings home, grow faster and sturdier, and finally evict the legitimate inhabitants from the nest altogether. The unlawful tenants occupy the home from cellar to garret. They have squatter's rights to the property. They are on the inside — not because of right, but because of cleverness and might.

Modernism, agnosticism, infidelity, atheism and the rest of their ilk never constructed anything. They do not belong to the construction crew but the destruction crew. Modernism has crept in unawares and literally stolen thousands of Christian colleges, seminaries and churches that were built through the sinew, service, sacrifice and silver of saintly servants of the Lord who believed the whole Bible from Genesis 1:1 to Revelation 22:21.

"And now abideth faith (fundamentalism), hope (premillennialism), love; but the greatest of these is love."

I. FUNDAMENTALISM

The fundamentalist has never been accused of pussyfooting, sidestepping, or straddling; he is a contender for the faith once delivered to the saints. However, in his contending he must not be contentious. Ice can never be melted with a hammer; neither can enemies be won by an unkind, uncharitable, resentful spirit.

Modernism is bankrupt and insolvent; it has defaulted, failed, and is a man of straw; it has no vital message. Its God is not the God and

Father of our Lord Jesus Christ; its Bible is not God's authoritative revelation to man; its Christianity is not genuine New Testament good news given by the Lord Jesus Christ, and preached by Paul, the other apostles and all the early Christians; its Christ is not the historic Christ of the New Testament and the glorious Lord and Saviour proclaimed by the Early Church.

Fundamentalism and modernism are as far apart as the two poles, as unlike as day and night, as dissimilar as heaven and hell; they are absolutely irreconcilable.

AS DIFFERENT AS CHALK FROM CHEESE

Fundamentalism maintains that the Bible IS the Word of God, inspired of God, inerrant in the original writings and is the only rule of faith and life; modernism holds that the Bible CONTAINS the Word of God.

Fundamentalism maintains that Jesus Christ was divinely conceived by the Holy Spirit, virgin born, and is the Son of God in a sense in which no other is; modernism holds that Jesus Christ is a Son of God in the sense that all men are, and that He was a great prophet.

Fundamentalism maintains that man was created by special fiat of God in His own image and likeness; modernism holds that man is the product of evolution and is ever on the ascent from dust to deity.

Fundamentalism maintains that man sinned and thereby incurred both physical and spiritual death and that apart from God's redeeming grace, he is hopelessly and helplessly lost; modernism holds that man is the unfortunate victim of environment and circumstances but that through self-culture he will yet save himself.

Fundamentalism maintains that the death of the Lord Jesus Christ is expiatory, that His death was a substitutionary sacrifice and that all who believe in Him are justified on the ground of His shed blod; modernism holds that the death of Jesus Christ is exemplary.

Fundamentalism maintains that except a man be born again he cannot see the kingdom of God, that the believer is baptized by one Spirit into the body of Christ, that he becomes a partaker of the divine nature and that he is eternally secure in Christ; modernism holds that man is justified by his own good works in following Christ's example.

FAMOUS FUNDAMENTALISTS

Jesus was a Fundamentalist because He believed in His own Deity. "Before Abraham was, I am" (John 8:58). "I and My Father are one" (John 10:30).

John the Baptist was a Fundamentalist because he believed in the substitutionary suffering of the Saviour. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Peter was a Fundamentalist because he believed in the Messiahship and Deity of Jesus Christ. "Thou art the Christ, the Son of the living God" (Matt. 16:16).

The Apostle John was a Fundamentalist because he believed in the eternalness of the Lord Jesus Christ. "In the beginning was the Word, and the Word was with God and the Word was God" (John 1:1). "And the Word was made flesh and dwelt among us, and we beheld his glory" (John 1:14).

Thomas was a Fundamentalist because he believed Jesus to be God. "My Lord and my God" (John 20:28).

Paul was a Fundamentalist because he believed the Lord Jesus Christ was the sinner's Go'el (Redeemer). "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5).

Daniel was a Fundamentalist because he believed that prayer is not a monologue but a dialogue, that God hears and answers prayer; therefore he practised prayer as "he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel 6:10).

Abraham was a Fundamentalist because he "believed God, and it was accounted unto him for righteousness" (Romans 4:3).

II. PREMILLENNIALISM

Premillennialism is the Scriptural doctrine of the Blessed Hope of the Church and the Golden Age of Christ's Kingdom and Reign upon the earth. The second coming of the Lord Jesus Christ is a drama in two acts with a seven-year intermission.

The first act is the return to the air of our Blessed Lord for all the living and dead saints. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

Believers are not looking for the undertaker, they are expecting the Uppertaker; they are not looking for signs, but listening for sounds — the voice of the archangel and the trump of God.

The Scriptures call the intermission, "The Great Tribulation." It is "The Time of Jacob's Trouble." It is the most awful period in the history of the human race. The Church will have been caught up, the Holy Spirit who has restrained the flood of evil will be taken out of the way, and the world will be left under the power of Satan, the Antichrist and the False Prophet. God have mercy on the souls of men who deliberately choose to pass into the Great Tribulation with the satanic trinity rather than into the air with our Blessed Lord and His Bride!

At the close of the Intermission, the second act of the drama will begin. The Lord Jesus Christ will return in power and great glory with His saints to rule over the earth during the thousand years of

the world's Golden Age. "Every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Revelation 1:7). "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17).

The Antichrist and the False Prophet will be cast alive into the Lake of Fire. In Rev. 20:2-3 we read that an angel from heaven "laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit [Pit of the Abyss], and shut him up, and set a seal upon him."

Before the millennium can be ushered in, Satan must be ushered out. The reign of the prince of this world must end before the reign of the Prince of Peace can begin. The earth will enjoy a thousand years without a devil. Every knee shall bow to Christ; righteousness shall cover the earth; peace shall prevail. "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

The Jews, the people of the restless feet, who have been hounded over the face of the earth, wanted by none, tolerated by few and abused by many, shall see God's promise to them fulfilled *in toto.*

Wild beasts shall be as tame as the poodle dog or the Persian cat. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:6-9). The very ground, which was cursed because of man's sin, shall have that curse removed. Thistles and thorns will be only a memory to the farmer and gardeners.

KEY TO SCRIPTURES

The premillennial coming of the Lord is the only key that unlocks every room in the Treasure House of Sacred Truth. Mary Baker Eddy's "Science and Health" is a key to the Scriptures; however, it can be used only for locking up the Scriptures and never for unlocking.

No one can intelligently study and understand the Scriptures, unless he has a working knowledge of the doctrine of the premillennial coming of Christ. The truth of the return of the Lord is part and parcel of the great body of Divine Truth. If Christ should not return to

earth, there would be no resurrection, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thessalonians 4:16); "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Revelation 20:5). If Christ should not return to earth, there would be no rewards for service, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). If Christ should not return to earth, there would be no redemption of the body, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Romans 13:11).

THREE GREATEST EVENTS

History might well be spelled "His Story" for it is simply the record of fulfilled prophecy; prophecy is history written in advance. The three mountain peaks of history that tower far above all others are:

First, the First Advent of the Lord Jesus including His Divine Conception and Virgin Birth, His Sinless Life, His Substitutionary Death, His Bodily Resurrection and His Glorious Ascension.

Secondly, the Coming of the Holy Spirit on the day of Pentecost in fulfillment of the promise, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth" (John 14:16-17).

Thirdly, the Return of Christ to reign upon the earth. The first two were literally fulfilled to the very letter. Is it not reasonable to expect that the third will be a literal return? There are twenty times as many references in the Old Testament to His Second Coming as there are to His First Coming. The Blood is mentioned 315 times in the whole Bible while the Second Coming is referred to 318 times in the New Testament alone. His Return is mentioned 25 times as often as the Cross and 15 times as often as the Resurrection. One in every 20 verses in the New Testament speaks of His Second Coming.

The last promise of the Bible is, "Surely, I come quickly," and the last prayer, "Even so, come, Lord Jesus" (Revelation 22:20). Satan has veiled one of the most precious truths of the Lord's Supper, "For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death **till he come**" (I Corinthians 11:26).

THEY EXPECTED HIM

The hope of the imminent return of Christ dominated the life of the early Christians. Their missionary zeal and willingness to sacrifice and suffer can be understood only in the light of that expectation. This doctrine motivated their daily living. "Occupy," said Jesus. How long? "Till I come." "Hold fast." How long? "Till I come." "Judge nothing." How long? "Till I come." "Show forth the Lord's death." How long? "Till I come." "And every man that hath this hope in him

purifieth himself, even as he is pure" (I John 3:3). The most purifying of the doctrines, except the cross, is the coming of the Lord.

Zwingli, Luther, Calvin, Knox, the Wesleys, Ridley, Latimer, Baxter, Whitefield, Moody, Chapman, the Gordons, G. Campbell Morgan, Torrey, John MacNeil, Gray, Sunday, etc.; a great host of evangelists, Bible teachers, pastors and laymen have looked for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). This expectation sanctified and purified their daily lives.

A SCHOOLROOM ANECDOTE

A superintendent of schools visited a certain room and offered a prize for the best kept, tidiest desk upon his return. After he had gone the children began to ask, "When will he come back?" No one had heard him say. One little girl said, "I am going to win the prize." The other children laughed for her desk was always a jumble. "But," she said, "I will clean it up at the beginning of every week." The children replied, "He may come at the end of the week." "Well," she said, "I will clean it up every morning." They replied, "He may come in the later afternoon." She meditated a few moments and then said, "I'll tell you what I am going to do; I will clean it up now and then keep it clean." The immediacy of the return of Christ has that kind of purifying effect in the Christian's life.

III. LOVE

It is absolutely essential that one be a Fundamentalist, for "a man broken away from the great fundamentals is like a tree blasted in the desert"; it is necessary that one be a premillenarian if he would rightly divide the Word of Truth and carefully present it to a lost and needy world; but these things are worthless unless they are maintained in LOVE.

The Church suffers most from its misrepresentatives. There are entirely too many Christianettes who do not "adorn the doctrine of God in all things." There is plenty of LOVE in books; what we need above everything else is LOVE in boots.

Love is the very essence of God, for "God is Love." No man has ever fully comprehended or even estimated the love of God. It is like a bottomless ocean without shores. Its reaches are as far as the east is from the west.

Could we with ink the ocean fill,
Were every stem on earth a quill,
Were all the sky of parchment made,
And every man a scribe by trade,
To write the love of God
Would drain the ocean dry;
Nor could the scroll contain the whole
Though stretched from sky to sky.

The Love of God is the brightest rainbow that ever arched the human sky. God's love is the greatest, grandest, most glorious asset in human experience.

The corollary of the fact that God is love is the parallel fact that this love is shed abroad in the hearts of the children of God. "Beloved, let us love one another, for love is of God; and everyone that loveth is born of God, and knoweth God. — Beloved, if God so loved us, we ought also to love one another" (I John 4:7, 11).

Love surpasses everything. It is far better than any gift. Prophecy, the understanding of all mysteries, possessing all knowledge and mountain-moving faith, giving to the point of poverty, and even martyrdom, are valueless without love. God looks for love in every fundamental, premillennial Christian. Loving is conformity to God.

LOVE'S EARMARKS

Love does not envy; envy is satanic. Love never seeks the applause of men, only the approval of God. Love's ornaments are meekness, modesty and self-effacement. Love neglects self in its interest and devotion to others. Love is not hyper-sensitive. Love does not impute evil; rather it prefers to hide it. The gifts of prophecies, tongues and knowledge will cease and pass away. Love — never. It is the greatest of all and will abide eternally.

Love is not a theory, an hypothesis; it is a practical course of action and way of life. It manifests itself in lip and life, in talk and walk. A woman remarked that even the family cat was aware of the conversion of her husband. That is practical Christianity. On a monument of modest proportions in a cemetery in Cincinnati, Ohio, is this inscription: "She was very pleasant." It ought to be possible to pay that compliment to every Christian.

AS SWEET AS STEPHEN MERRITT

During the wave of depression in 1893, Stephen Merritt, a Christian philanthropist of New York City, threw himself into a great effort to feed the hungry.

He operated chiefly through the existing missions, which were situated in the poorer districts. At different centers he instituted "Free Breakfasts" and got the mission workers to open soup kitchens, while he paid the bills.

It was his custom from day to day to visit the different missions that were distributing food in order to see how things were going.

Picture him one morning as he went to one of the missions where they were dispensing free breakfasts at his expense. The hall was full of hungry men. Mr. Merritt made his way through the rough crowd up to the front, where the mission workers were preparing breakfast. He always wore a high silk hat and a Prince Albert coat.

When he reached the front and greeted the workers he took his "topper" and turned it upside down upon the little portable organ. Then he took off his coat, rolled up his shirt sleeves, and was soon as busy as anyone, handing out rolls and serving coffee to the hungry men. It took some time to satisfy his large family; but as the task was about finished, the superintendent of the mission went back to Mr. Merritt, who was still busy serving coffee, and said, "Mr. Merritt,

I am sure the men would welcome a little word from you this morning."

Reaching the front of the hall he turned around to face the men, at the same time resting his hand upon the little folding organ. As he did so, his eye lighted upon his hat — and something more!

While the workers had been busy at their task, the rough crowd at the front had thrown into that high silk hat the ends of their rolls, crumbs and crusts of bread. They had also made it a receptacle for their coffee grounds. And when they had it filled to the top with bread and coffee, they had smoothed it over into a soft mush.

That was the picture that caught his eye as he groped in his mind for his "point of contact" that morning. What would he say to these men?

Here he was, giving time and strength and all the money he possessed to feed these men. He had even involved his business for them. To satisfy their hunger he was prepared to go to extreme lengths. And then, when they had appeased their appetites at his expense, they took the surfeit, turned it into an insult and injury and gave it back as a joke.

Mr. Merritt looked down at the hat, and then at the faces of those expectant men and — smiled!

And the audience got his text from the radiance that rippled out with his first sentence and spread all over that face. His sermonette really had no text. It was simply a "get acquainted" address. It led off something like this: "Men! I am glad to be here with you this morning and to get to know you. I feel that I do know you. We have become acquainted in this last hour. We are all at home here this morning.

"I wish the people who live on Fifth Avenue (at that time New York's aristocratic street) would only come and get to know you. You know, they think that when a fellow has struck hard times and is out of work and has to move down to a poorer district, he ceases to be a gentleman. They get the idea that clothes make the man; that when he can't afford to get his pants pressed a man has lowered his character. But they don't know you.

"Why, if we had the kind of crowd here this morning that they suppose would come, ill-mannered and uncouth, they would have been throwing the crusts of bread around and emptying the coffee grounds on the floor, and these dear mission workers would have had a bad mess to clear up afterwards. But you have been so thoughtful and gentlemanly in your behavior. You have gathered things together so carefully (and his eye glanced down to that hat with a merry twinkle). And on behalf of the mission workers I thank you for your consideration." At this point there was a pause, as though the speaker were collecting his thoughts ere the sermon continued:

"But, men, when a man is in hard circumstances, when he is up against it, perhaps through no fault of his own, he does need a friend. And I want to commend to you One who has been my best Friend. He saved me when I was lost, and as a Saviour and Friend there is

no one like Him. Men, you need Him. Take Him. He will come into your heart and life to stay, if you will receive Him."

Then he prayed very earnestly for the men and pronounced the benediction.

It seemed hard for the men to line out that morning. As for those at the front — they slunk out looking mean and ashamed.

As the door closed on the last, the mission workers turned to Mr. Merritt so mortified that they didn't know what to say. But he laughed, treated the incident as a joke and said that the matter was easily rectified. "Just dump the whole out in the back lane and the hat will wipe out all right." And then he sought to encourage them in their difficult task. While he was speaking, the door of the mission opened and a string of men lined in and, with heads down, walked up to the front. There they stood with their hats in their hands, looking the picture of misery. Finally one acted as spokesman for the crowd.

"Mr. Merritt, we used you dirty mean this morning. No one ever acted more contemptibly than we did to you. We've come in to say how sorry we are and to ask you if you can forgive us. And then, Mr. Merritt, we would like to know your Saviour. We men would like to be saved."

When that group of hardened men knelt in that mission and found Christ that morning, it was not because they had listened to a great sermon, neither was it the thunders of the law that broke them, nor the selection of touching incidents and moving sentiments. It was the manifestation of grace in the life of God's servant that enabled him to "rejoice always."

A man may stand like a Gibraltar for all the doctrines of the Bible, he may be an ardent believer and expectant lover of the coming of the Lord, but unless he maintains them in love, he has shorn himself of his most winning way with men.

LOVE IS NOT OPTIONAL

Jesus insists on love in His followers to the extent that He gave a new commandment regarding it. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). The early Christians took the new commandment so seriously that the heathen observed, "See how the Christians love." The new affection for the Lord Jesus Christ will yield love in the life of the new creature. Paul writes to Thessalonica as follows: "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another" (I Thessalonians 4:9).

AND SO —

Let us hear the conclusion of the whole matter. The Apostle Paul said: "I bear in my body the marks of the Lord Jesus" (Galatians 6:17). Whatever other marks the fundamentalist bears, he must be marked by love, gentlemanliness, sweet reasonableness and Christ-behavior.

He will never trim the Gospel; the word "compromise" is not in his vocabulary; he will "earnestly contend for the faith once delivered to the saints," but he will not be contentious. He will win not so much by argumentation as by affection; not so much by syllogism as by sympathy and sweetness. He will not be "ashamed of the Gospel of Christ" but will be determined "not to know anything among men save Jesus Christ and him crucified." He will exalt the Lord Jesus Christ, he will glorify the Father, and he will seek to bring men to Christ.

THE FUNDAMENTALIST PREACHER'S PRAYER

I do not ask
That crowds so throng the temple
That standing room be at a price;
I only ask that as I voice the message,
They may see Christ.

I do not ask
For church pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message,
He may be nigh.

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message,
Hearts may find God.

The Humility of Christ

By WALTER L. WILSON, M.D., D.H.

The Apostle Paul was so drawn to Christ and so much in love with Him that his great ambition, as expressed in the third chapter, was to be "like Christ" in his life and in his death. This deep feeling of his heart is brought out in every chapter in this book. He calls to the believers to imitate him in this blessed anticipation and expectation. He has a deep desire to see the saints at Philippi responding to the call of the Spirit to become more and more like the Saviour. He calls them to be like Christ in every aspect of life, in every circumstance and in every condition. He calls them to be united in Christ as the Father and the Son are united, as the members of the body are united, as the family is united. He calls them to walk in sweet fellowship with Christ as the disciples did, as the angels do, as the Father and the Son are in fellowship with each other. He calls upon them to rejoice in Christ, to fill the home with Him, to love His very presence just because of who He is, to rejoice because they belong to Christ and He belongs to them. These calls to the saints are echoed and re-echoed from his blessed pen throughout the four chapters of the book.

Perhaps the climax is found in chapter 2:5-7. What an unusual mind our blessed Lord had in that He "made himself of no reputation." This was a miracle. No one else in all the world could do it. Michelangelo painted beautifully and was an unusually skillful sculptor. He made his reputation with no effort on his part for his gift could not be hidden. Mendelssohn was a master musician. His skill became widely known and he was greatly honored. Burbank was a plant wizard. His reputation spread far and wide because of his wonderful work in developing plants, vegetables and fruits. Edison became known throughout the world for his wonderful contributions in lighting and recordings. Wherever he went, his reputation preceded him. Napoleon was a wonderful warrior. Many volumes have been written about his person and work. Dr. James Young Simpson became famous for his introduction of chloroform to the medical profession in England. General Goethals built the Panama Canal and has a place in history for that mighty achievement. All of these men were men of reputation.

Christ Jesus, however, paints the beautiful sunset with colored tints and multi-colored rays. The clouds are lined with silver and the winter sky becomes a halo of glory, yet no one speaks of Jesus as the Painter who so marvelously mixes and mingles His colors.

Christ Jesus gave the song to the canary and to the lark. He makes the wind to sing through the trees; gives a beautiful singing voice

to many men and women, has made the strings to vibrate in such ratio as will cause them to blend in beautiful harmony, yet He has no reputation as a musician.

Christ made the blushing peach, the beautiful apple with its delightful tints, the juicy orange, the nutritious potato, and all other fruits and vegetables, but no one speaks of Him as a plant wizard.

Christ made the lights to hang in the heavens and made all the forms of light that there are, yet He has no such reputation as Edison among the scientists.

Christ has directed the wars of the ages, making it possible for a small army of His people to defeat a huge army of His enemies, yet no one ever speaks of Him in glowing tones as a mighty strategist or a marvelous warrior.

Christ gives sweet sleep as the shadows fall. The birds tuck their heads beneath their wings and sleep throughout the night; the animals lie down to rest; human bodies relax in restful slumber but He has no reputation as a sleep-giver as Dr. Simpson has.

Christ made the Royal Gorge and the Grand Canyon which fill men's eyes with admiration and their lips with praise as they gaze upon His marvelous work, yet He has no reputation as an engineer such as General Goethals has.

Dr. Zeiss designed wonderful lenses and became world famous, but Jesus made the most perfect lens of all, the eye of the eagle and the eye of man. It contracts and expands with the light with no conscious adjustment on our part. It accommodates for far distance or nearby objects and needs no regulation by the human hand. In all of this, the Saviour gets no glory whatever for "he made himself of no reputation."

The surgeon replaces a bit of bone or performs a grafting operation on the skin. He becomes well and favorably known for his ability to handle the human body. Christ Jesus made the human body, designed it, fastened it, gave it life, sustains it and makes it work, yet we listen in vain for any word of praise to Him. "he made himself of no reputation."

Christ the mighty Monarch of the eternal ages "made himself of no reputation and took upon him the form of a servant" that He might save man. This is an astounding fact and a truth not seen elsewhere in human experience. The One who made man and made all the marvelous tendons, muscles, joints, sinews and every part of the foot is seen sitting on the floor washing the soiled feet of twelve men. The One who made the gold, the silver, nickel, aluminum, platinum, magnesium, iron, copper, is seen one day asking for a penny.

It is as though the King of England should lay aside his royal robes, put on a pair of overalls, and be found sweeping the streets in the slums of London. It is as though the Commander-in-Chief of the army should lay aside his uniform and be found in an old ragged suit carrying a box over his shoulder and stopping to shine the shoes of people sitting in the park. It is as though the Commodore of the Fleet should lay aside his position on the bridge and be found stoking

coal deep down in the hold of the vessel. It is as though the Chairman of the Board of Directors of a great banking institution should be found in workman's clothes polishing the brass on the front door of the bank.

None of these illustrations adequately express the great condescension of our wonderful Lord. He who communed with angels stopped in His journey to converse with a poor woman at the well. He who rode upon a storm and for whom the clouds became the dust of His feet rode upon an ass into Jerusalem. This One who commanded the host of heaven took the little children in His arms to bless them. This One who was the Author of life became the subject of death. This One who dwelt in "light unapproachable" and was surrounded with the glory of heaven endured the shame of the cross and the darkness of Calvary at midday for "he took upon him the form of a servant."

This great and lovely Christ became the center of Paul's vision so that his life was given in order that Christ might be preached and that Christ might be lived and that Christ might be honored. Paul rejoiced if Christ was preached. No other one could save the soul. No other one was worth preaching about. No one else could give life. Paul knew this. He reveled in it. He wanted others to know it and when even his enemies preached Christ, his soul was glad for His desires were accomplished.

Paul rejoiced if Christ was lived. He wanted all the world to see the beauty of the life of Christ. He wanted everyone to know the virtues that were in Christ as they were manifested in human lives. Not only could he say, "For me to live is Christ," but he wanted all the saints at Philippi to say it, too. He wanted the life of Christ to be multiplied and magnified. No other life is worth living. No other life is worth imitating. No other life is so attractive.

Paul rejoiced if Christ was known. His desire was to know Christ above all else and to make Him known above all else. This knowledge would last for eternity. This knowledge believed would fill the soul with gladness and the life with holiness. This knowledge accepted would transform those who found it. He knew that every problem could be solved in Christ Jesus if only they knew Him. Paul realized the great and boundless blessings that followed the knowledge of God in Christ Jesus. This knowledge was so wonderful and so valuable that Paul rejected everything else. He refused all else in order that he might "know him and the power of his resurrection."

Paul rejoiced if Christ was honored. He wanted to see his Lord made Lord of all. He wanted the Lord to be the "chief among ten thousand," greater than anyone else and more attractive than everyone else. Christ must have no competition in Paul's plan. He must be wholly supreme. All lives must be conformed to His life. All hearts must yield the throne to His beneficent reign. Paul would have Christ look wonderful to every seeking soul. Christ must be magnified by Paul and in Paul and through Paul. Then Paul would rejoice. His desires were fulfilled, his heart hunger was satisfied.

Prison bars became palace walls when Christ filled his vision. Prison fare became heavenly manna when Paul saw the Saviour he exalted and blessed and honored.

Thus we see that the book of Philippians expresses Paul's feelings about the One he had met on the Damascus road and all of this blessed revelation of Paul's heart was probably given in order to win the hearts of Euodias and Syntyche. If they could only partake of his vision, they would no longer see the faults in each other. If they could only be filled with these same desires, no longer would selfishness rule and criticism reign. If only their hopes and ambitions could be centered in Christ as his were, then these two Christian girls would spend their time magnifying the Lord, glorifying Christ, spreading His precious Gospel and thus the quarrel would cease. What a blessed remedy this is for everything that is wrong in human hearts and lives. God grant that each of us shall be partakers of these same graces, desires and ambitions.

Christ Exalted

By WALTER L. WILSON, M.D., D.H.

Paul was in love with Christ. Ever since that blinding flash of light on the Damascus road, Paul could see no one else but the Lord Jesus, His glorious Person and His wonderful work. Paul, like David, set the Lord always before his face (Psalm 16:8). Because of this, the Lord set Paul always before His face (Psalm 41:12). Paul loved the Lord who permitted him to be put in prison. Christ had so won Paul's heart that he loved Him for everything He did. He never found fault, though the stripes were on his back and the chains were on his wrists. In each chapter in Philippians, Paul exalts the Lord Jesus in glowing terms.

Surely as we read this book, we shall want to sing, "What a wonderful Saviour is Jesus my Lord." After the first chapter, we will sing, "Jesus saves." After the second chapter, we will sing, "But I know whom I have believed." After the third, we will sing, "Following Jesus ever day by day," and at the end of the fourth, we shall burst out with that coronation anthem, "All Hail the Power of Jesus' Name."

In chapter 1, *Christ is preached.* Notice in verse 15 that there are various kinds of preachers, but each one is preaching the same lovely Lord. As long as the people hear about Christ, Paul is happy. He knows what Christ will do. He knows that Christ will save. He knows His saving power and the cleansing blood. He has experienced the presence of the Lord and knows His beauty and loveliness.

As long as the right medicine is given, Paul is not concerned with the kind of spoon that feeds it nor the hand that holds it. It is the medicine that will do the work and the medicine that every human heart needs is the love story of this lovely Lord. Paul could discern the spirit that was behind the message. It is always so. The audience knows whether the speaker feels his message or is just giving a lecture on some interesting subject.

A lecturer under a chautauqua tent was giving a marvelous description of France. He told of the beautiful scenery, the great enterprises, the culture of the people, the military might, the educational advantages. When he finished, he asked if anyone in the audience would like to ask a question on the subject. An elderly woman rose near the back of the tent and said, "Please, sir, tell us how you felt when you sailed away from your beloved France, saw the hills fade in the distance, and realized that perhaps you would never see those shores again."

The speaker appeared confused. He hesitated. The woman remained on her feet, waiting for the reply. After a few embarrassing moments, the man said, "I am sorry, lady, but I never was in France."

She replied, "I suspected that was the case for you talked as one giving a lecture and not as one who had had the experience."

So it was with Paul. He could sense the spiritual temper. Let us remember as we preach that those who listen know whether the message is coming from our lips or from our heart.

Paul rejoiced when he heard His Lord well spoken of under some adverse conditions. How beautifully he expresses his feelings in verse 18. His heart was set on the preaching of Christ. He wanted to do it himself. He wanted others to do it. He knew that Christ was God's answer for every human heartbreak and every problem of man.

Not only did he want Christ talked about but he wanted Christ to live again in him in such a way that his body would be like a magnifying glass to make Christ look more wonderful, more blessed, more precious, more marvelous and more sufficient. He wanted Christ to be magnified by every possible means in him. There are many things to hinder in this path but there are many things to augment and facilitate also. It seems to be entirely a matter of the heart, doesn't it? When the heart is bent, set and firmly fixed on magnifying Christ, the center of the soul's affection, then the beautiful life of Christ is manifested in our moral bodies as the Holy Spirit enables.

In chapter 2, *Christ is revealed.* What a description Paul gives of this lovely Lord. He tells us of the mind of Christ, the place Christ occupies, the feelings Christ had toward God the Father, the decisions He made about his reputation, the attitude He took toward men in all their wickedness and sin, the humbleness of Himself and the obedience to that worst of all enemies, the death on the cross. Those who know Christ best love Him best. Those who enter deepest into the humiliation of our precious Lord rejoice the most in His exaltation. Paul realized that those who know Christ best will follow Him the closest. He knew that if we were occupied with the loveliness of Christ, we would have little use for the apparent needs of ourselves. To see Christ in His humility is most effective in humbling ourselves. To see Christ highly exalted, makes us desire to kneel at His feet in utter devotion and consecration. So Paul sought to reveal Christ in word and in deed.

Paul answers some very important questions in verses 6-8. Did Christ live before He was born of Mary? Yes, He had a pre-natal, glorious throne life. Was Christ God during that time? Yes, He was in the very form of God, exercised all the prerogatives of God, and had in Himself all the attributes of God. But Christ had such a wonderful spirit of humility and such a deep love for man that He was willing to leave the throne for a while and come down and mingle with us in all of our sorrow, shame and suffering. He knew that the journey would be filled with every heartache and sorrow and that the cross was the end of the road. He knew that men would spit in His face and prove their utter wickedness by their treatment of the

loveliest Person that ever walked the earth. Even though He knew all this, He did not grasp after the throne, nor covet staying up there as the God of power. He preferred to come and be the Prince of Peace.

How Christ humbled Himself or emptied Himself we do not know. He still manifested His eternal Godhead both in His preaching and in His miracles. No man ever spake as He spake. No man performed as He performed although in the Old Testament Elijah and Elisha both raised the dead. Elisha caused the iron to swim; Elisha fed a large multitude with a small portion of food. Still, none of these claimed to do it of himself. Nor did anyone continue to do so except in the single instance. Christ gave them the power to do it. Christ was doing it through them. Christ could do it continually, anywhere, any time and of His own sovereign will.

How then did He humble Himself? His glory was manifested on the Mount of Transfiguration when from His raiment and from His precious body there issued those brilliant rays of white light above the brightness of the sun, the greatest light God created, and above the whiteness that the fuller could produce, the best of man's creation. He spoke and the multitude fell backward. He spoke and the storm ceased. He spoke and the tree withered. His Godhead was manifested constantly in the animal kingdom, the vegetable kingdom, the mineral kingdom and the celestial kingdom.

He did lay aside His glorious power. He did become a weak, little baby. He did eat and drink as other men do and was tempted in all points like as we, yet completely without any sign or response of sin. This is the Christ that we know. This is the One we trust, love, follow and obey. He is God's eternal Son.

Now we turn aside for a little while from the exaltation of our blessed Lord and note that *He is our pattern.* We are to be like Him. He is to fill us, manage us and distinguish us from others.

Paul had much to boast of in his own religion. He gives a list of eight virtues which would be considered as assets by his fellowmen. He was circumcised, an Israelite, a Benjaminite, a Hebrew at the top, a zealous Pharisee, blameless before the law of God and persecuting that which he considered to be opposed to God. The world would call him an ideal Christian, but he did not know Christ. He did not believe in Christ. He was opposed to Christ. He did not want to have Christ preached or trusted.

Then one day he met Christ. What a chance took place! He had heard about Christ but now He heard Christ Himself. Christ had revealed Himself to Paul and Paul was never the same again. From that time on, He was the pattern of Paul's life. Paul wanted to be like Christ in His life, in His death, in His preaching, in His sufferings. Christ was his sample, his example, his pattern, his goal, his objective. All these other assets were reckoned liabilities. He counted them loss, dung, refuse, garbage, trash and ashes. Nothing now was worth while except to be like Christ. He wanted his thoughts brought into subjection to Christ. He even wanted to be crucified

like Christ and to die as He died. Paul was fascinated, attracted and entranced by that marvelous Man of Galilee, the Christ of the cross, the Lord on His throne in glory. He had seen the face of Jesus and cared for nought beside. He wanted to know Christ intimately. He wanted to know the power of the resurrected Christ in his own life. He wanted to enter fully into the secret, sacred thoughts of Christ in regard to His suffering for sinners and His becoming a substitute for wicked men. Paul wanted to be poured into the very mold of Christ. He wanted to be soft and responsive to receive the very imprint of the Lord Jesus Christ in the mint of God. Everywhere Paul went, he wanted people to see Christ Jesus. He said, "Not I, but Christ." "Not I" in business or law. "Not I" in pleasure or in the home. "Not I" in religion or social service. He hid himself in Christ Jesus. He "put on" Christ so that the life of Jesus was manifested in Paul's body.

He told the Philippian saints that they could have this same attitude if they wanted it. In verse 15 he gives them the formula. Paul realized that everyone would not want Christ to be his pattern. Some would have their minds on the great men of earth and would want to be like them. He knew that we are affected by those who are greater than we. Paul exposed himself to Christ so that in his thoughts, affections and purposes he was a follower of the Lamb. The Lord granted that we, too, may have such a holy desire.

In chapter 4, *Christ is Supreme.* In verse 13, Paul feels himself almost omnipotent in and through Christ Jesus. With Christ dwelling in him, he can accomplish anything, is afraid of nothing. In Christ he has learned how to be abased as Christ was and to be exalted as He was. In Christ he has learned to be full of care about nothing whatever. Did he float about in the sea after the shipwreck? Then he sang the praise of the Lord who "plants His footsteps in the sea and rides upon the storm." Was he smitten with thirty-nine stripes? Then he sang about his Lord who carried the burden of sin from the shoulders of the wicked world on His own blessed back. Was he beaten by the mob? He was in perfect peace as he sought to tell his tormenters about the precious Saviour who saves. He knew how to pray to a God who knew how to answer. If the answer was "no," Paul rejoiced. He had absolute confidence in the wisdom and knowledge of God. He did not question God's decision or resent God's answer. He had met the Prince of Peace. He knew the God of Peace and the lovely King of Peace was with him wherever he went.

He urges the Philippian saints to rejoice continually in this mighty Lord of their lives. Because Christ is supreme, His people may always rejoice in Him. Because Christ is the Sovereign, we will never be disappointed, discouraged, nor cast down. Christ rules the raging sea. Christ controls the elements. Christ is Lord of lords so that no lord can mistreat us unless our Lord permits.

Every need may be met as in verse 19 because Christ is so rich. He gives liberally to enrich us, but His abundant giving does not impoverish Him in the least. He gives and gives and the supply is

exhaustless. The assets are always sufficient. No wonder Paul had peace. We shall have peace, too, if we learn to rest in the sufficiency of the Almighty Lord Jesus Christ.

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